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Art. I. *The Present State of Hayti (St. Domingo); with Remarks on its Agriculture, Commerce, Laws, Religion, Finances, Population, &c. &c.* By James Franklin. 8vo. pp. 412. London. 1828.

THIS is evidently the production of a disappointed individual. The elaborate statements of Mr. Franklin, in his correspondence with Mr. Canning when minister for foreign affairs, representing the extent to which *social order, peaceful industry, and submission to the laws* had effected *individual and general prosperity in the republic of Hayti*, are said to have produced a most favourable impression on the opinions and commercial views of Government, and to have induced the appointment of consuls. (p. 256.) Already the Haytian citizen was taught to consider our Author's name as enrolled among the benefactors of his country. But the failure of commercial schemes, the disappointments of speculation, the frustration of projects of individual aggrandisement, and the demolition of the fantastic dream of mines of gold and silver in the mountains of Hayti*,—all conspired suddenly to change the current of his opinions and the bias of his feelings. His correspondence with Mr. Canning became the 'fabric of a vision;' and Hayti, beheld so favourably in 1825, is, in 1827, 'without agriculture, without commerce,' and, worst of all for the fortunes of a ruined merchant, 'with an exhausted treasury and a diminished revenue.' (p. 410.) Such is the pledge of impartiality with which Mr. Franklin presents himself to the public as the historian of St. Domingo.

Hayti assumes importance in the eyes of the philanthropist, as experimentally shewing the effects of political emancipation on the population, the industry, and the moral habits of barbarian Africans. We propose to examine under these respec-

* Mr. Franklin was projector of the Haytian Mining Company.
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tive heads, how far the inhabitants of a vast island, who have suddenly passed from the condition of *slaves* to that of *free citizens*, have, under the disadvantages of liberty acquired by force, and maintained for a long period in the midst of war and internal dissention, established 'their political power' together with 'their personal liberty.'

In 1790, at the period when the colonial deputies embarked for France, as the legal representatives of a great and integral part of the French empire, (a revolutionary movement on the part of the white colonists, which originated the political calamities of St. Domingo,) the population of Hayti were stated in the National Assembly to amount to 500,000 black and coloured persons, and 40,000 whites. Adding this to the inhabitants of Hispaniola, the total population of the Island, at the commencement of the revolution, did not exceed 665,000 over a territory nearly as extensive as England. In 1802, during the administration of the Negro chieftain Toussaint, the population, in the ancient French part, is stated to have decreased to 375,000, and, in the Spanish, not to have exceeded 95,000; making a total of 470,000 persons. From this period till 1804, when the French troops were finally expelled, the country was laid waste by a succession of sanguinary wars, and thinned of its people by famine, disease, bloodshed, and exile. Yet, the population, in the census of 1824, is given at 933,335 inhabitants; presenting an increase so extraordinary as to call forth a rigid questioning on the part of Mr. Franklin, who is disposed to take it rather at 715,000, and from this assumed error, to demonstrate how little faith is to be placed in Haytian statistics of any kind whatsoever. There are other *data*, however, overlooked by this gentleman, which serve to corroborate the above statement, and upon which there can be no controversy; because the Haytian Government must first have deceived itself on a most vital fact, before it could effect the delusion of others. The armed force of the country exhibits the regular troops as amounting to 45,520, and the national guards to 113,328; making a body of 158,848 men trained to arms. Now if we suppose this to represent a levy in mass, which is *one in five*, we have the number 794,240 inhabitants. But if we calculate them as *one in six*, the rule by which Bryan Edwards estimated the armed coloured forces at the revolution, (the *sang-mêlées*,) we have nearly the surprising duplication of the census of Toussaint in twenty-two years, by natural increase, allowing in some degree for emigrations from America and the other islands. This increase, in defiance of the facts staring us in the face in the Report of the Emigration Committee of Ireland, is controverted

by Mr. Franklin, and stated to be totally incredible and unprecedented. By loose averments, he seeks to establish a paralysis of the procreative powers of man, and then to infer, as the cause of such waste of animal vigour, habits of idleness and licentious indulgence as the characteristics of Haytian *liberty*. He then proceeds to argue in favour of the superior efficiency and benefit of the *coercion of slavery*, over the happier inducements to toil in a state of freedom by the excitement of artificial wants.

But let us examine the correctness of Haytian statistics by comparison. In Kentucky, the inhabitants, black and white, doubled in ten years. In Ohio, they quadrupled. In Missouri, they trebled. And in Indiana, they increased six-fold in the same space of time. These were all free. This rate of increase not merely renders credible the census of Hayti, but shews it to have been exceedingly surpassed by those very states of America with whose industry and political circumstances Mr. Franklin professes to be minutely conversant, and to which he appeals for the truth of his vague allegations against the veracity of the Haytian Government.

But let us see what is the history of the produce and commerce of the Island. 'Human life, in its best state,' says Bryan Edwards, speaking of colonial St. Domingo, 'is a combination of happiness and misery; and we are to consider that condition of political society as relatively good, in which, notwithstanding many disadvantages, the lower classes are easily supplied with the means of healthy subsistence, and a general air of cheerful contentedness animates all ranks of people;—where we behold opulent towns, plentiful markets, extensive commerce, and increasing cultivation.' Judging of Hayti by this comprehensive rule, and having recourse to the statements of Mr. Franklin as the best authority for our purpose, we trust to present a picture of Haytian commerce and industry not discreditable to the efforts of a people who have had to contend with the waste of a war unexampled in the atrocious policy under which it was conducted.

The writers who for the most part have treated of revolutionized St. Domingo, in recalling the memory of its past splendour and importance as a gem in the diadem of France, have filled the mind with exaggerated pictures of its former general appearance. Hearing of the ravages and devastations of the revolution, they have fancied cultivated fields in the primeval forests of the country, and created the embellishments of art where all was waste, and wild, and desolate. At the most prosperous period of its history, a population of 665,000 were spread over a territory of superficial extent little inferior

to that of England. Even in French St. Domingo, where 540,000 were located, the result of their labours must have been comparatively but as a patch of cultivation in a splendid desert. A country of such magnitude, diversified with plains of vast extent, and mountains of prodigious height, exhibits every species of soil which nature has assigned to the tropical regions of the earth. 'Fertile in the highest degree, abundantly watered, and producing every variety of vegetable nature for use, for beauty, for food, and luxury, the lavish hand of Providence had bestowed upon it the character of richness, and the liberality of nature was laudably seconded by the industry of the inhabitants.'* Such was the brilliant picture of unrevolutionized St. Domingo. 'But, the valleys shaded by groupes of trees and shrubs on the margin of springs, or by the side of waters collected from the mountain falls,' with all their luxuriance of surrounding herbage, were then, as at this day, abandoned to the wandering cattle; and the culture of the sugar-cane, which engaged the chief attention of the planter, was exclusively found on the plains of the North, the Artibanite and the Cul-de-Sac, where the aid of irrigation secured plenty in seasons of prevailing drought. (pp. 20, 21.)

The French possessions were divided into three great departments, called the Northern, the Western, and the Southern provinces. The Northern province comprehended a line of sea coast extending about forty leagues from the river Massacre to Cape Nicholas, and contained twenty-six parishes. The Western province began at the Mole, and extending along the line of coast which forms the Bight of Leogane for upwards of 100 leagues, terminated at Cape Tiburon: it contained sixteen parishes and four chief towns. The Southern province, extending upwards of sixty leagues from Cape Tiburon along the Southern coast of the Island to l'Ance-à-pitre, contained twelve parishes and three chief towns. The *quantity of land in cultivation throughout all the parishes*, was 763,923 *carreaux*, equal to 2,289,480 English acres; of which about *two thirds* were situated in the *mountains*. According to Moreau St. Mery, these were distributed into 793 sugar estates, 789 cotton plantations, 3117 of coffee, 3150 of indigo, 54 cocoa-manufactories, and 623 smaller settlements, on which were produced large quantities of Indian corn, rice, pulse, and almost every description of vegetables required for the consumption of the people. There were also 40,000 horses, 50,000 mules, and 250,000 cattle and sheep. The annual produce of these is

* Bryan Edwards.

estimated in round numbers, at 163,000,000 lbs. of sugar, 68,000,000 lbs. of coffee, 6,000,000 lbs. of cotton, nearly 1,000,000 lbs. of indigo, 29,000 hhd. of molasses, and 300 barriques of tafia or inferior rum. The marketable value of these staples was estimated as equal to about 4,900,000*l.* sterling, and the amount of imported goods from France, at 3,000,000*l.* The importations were made in 580 vessels, amounting together to 189,000 tons*. Such was the state of things in the time past. In estimating the present condition, we must advert to the recent history of St. Domingo.

Colonial writers speak of the revolution of Hayti and the horrors of negro rebellion, as if the agitation was first excited by men whom facts declare to have been the last movers in the contest. The summoning of the General Assembly of the colony was attended with the same rapid and decisive effects as that of the States General in France. Important changes and convulsions were the inevitable consequence of sudden innovation. Whether the celebrated decree of the Ten Articles was promulgated by the legislators as a direct *project of independence*, matters little in the question: it had that tendency, if not its very appearance and design. Receiving its origin in the spirit of liberty which the times generated, and in the conflict of opinions and collision of parties, it necessarily led to the same disorganizing results. The attempt to effect the legislative independence of the colony, terminated in a struggle for mastery between the rival factions of the *complexional* ARISTOCRACY. Men co-operated in schemes of counter-revolution, 'regarding the evils of anarchy as less tolerable than the dead 'repose of despotism.' A struggle of opposite principles was taking place in politics, whilst complexional prejudices were still cherished by both parties in undiminished force. *The people of colour* sought for the recognition of their claims in those rights of liberty proclaimed by the *revolutionists*. The spirit of contention which had destroyed all subordination in the upper classes of colonial society, had excited only an impulse for the honourable distinctions of freedom in the breast of those whose condition in life was a state of contempt and degradation. When we are told that, 'in countries where

* The island of Jamaica, which is one third the territorial extent of French St. Domingo, has 2,300,000 acres of cultivated land, 300,000 *prædial* slaves, 300,000 cattle and stock, *not* including sheep; produces 237,500,000 lbs. of sugar, on an average, 20,000,000 lbs. of coffee, 47,000 phns. of rum; and employs 185,000 tons of shipping. The chief city, Kingston, is nearly four times more populous than was Cape François.

‘slavery is established, the leading principle on which government is supported, is *fear*; or a sense of that absolute coercive necessity, which, leaving no choice of action, supersedes all question of right;’—it must surely be a supererogatory labour to prove, that the cruelties of colonial bondage are not falsely represented to be the true source of the *Negro* revolt of St. Domingo. We find a solution for the sudden excitement of the spirit of liberty, in the injustice which must be characteristic of the system itself. That cultivated plains were converted into a vast field of carnage, who should wonder, when ‘the serpent’s teeth were sown, and the harvest reaped was armed men?’

The state of morals in the colony could not be expected to be superior to that in the mother country; and the remembrance of oppressions which accelerated the march of revolution in the one, would naturally sustain the struggle for liberty in the other. Of France, Mr. Hazlitt has not drawn an exaggerated picture when he remarks, in a recent publication, that ‘The law was only a convenient instrument in the hands of the rich against the poor. . . . The great mass of the people were regarded by their superiors as of a lower species, as merely tolerated in existence for their use and convenience: the object was, to reduce them to the lowest possible state of dependence and wretchedness, and to make them sensible of it at every step. The human form only (and scarcely that) was left them: in other respects, the dogs and horses of the rich were better off, and used with less cruelty and contempt. The arbitrary arrests of the Court were not so frequent as formerly, but there was no security against them; so that the people felt thankful for the forbearance of power, instead of being indignant at its exercise. To speak truth, to plead the cause of humanity, was sure to draw down the vengeance of Government, and to sign the warrant of your own condemnation.’ Such was the picture of the parent state. When the British forces sought to effect the re-establishment of order and of slavery in St. Domingo, they found the privileged orders of the colonial community not less selfish, arrogant, and tenacious of the prerogatives of power*. Surely, then, here were elements, while the contest was confined to the whites exclusively, that would have fomented, in the angry and sullen passions of defeated pride and disappointed interest, the gloomy feelings of hatred and revenge, warring with the same aggravated violence as the phrensied efforts of those who came to the struggle, bleeding from the tortures of slavery, or flushed

* See Bryan Edwards’s *St. Domingo*, chap. x.

with the sensations excited by that oppression under which forbearance 'ceases to be a virtue.'

The revolutionary history of St. Domingo embraces a political division of three periods: 1st, as we have seen, the *conflict of contending factions for a free constitution*; commencing with the declarations of the provincial assemblies,—extending through the period of the convocation of a general colonial legislature, by the King's order of January 1790, and terminating with the departure of the colonial deputies for France, in August of the same year. 2d. *The war of liberation*, excited by the question of political rights, in reference to the free people of colour, and terminating in the full recognition of the liberty of the negroes, after the fruitless attempt at conquest by the British forces, and the repose of the colony under the government of Toussaint L'Ouverture in 1800. 3d. *The war of independence*, beginning with the arrival of the hostile armaments under Le Clerc, and the arrest of Toussaint L'Ouverture, and ending with the final expulsion of the Europeans, to which the acts that led to the recent recognition of the government of Hayti as free and independent, form a sequel. It is at the termination of the second period, that we resume our history of the commerce and agriculture of Hayti.

After the carnage, the anarchy, and desolation of a servile war had terminated in a full recognition of the freedom of the rebel negroes, a short interval of repose enabled Toussaint L'Ouverture, the enterprising chieftain, to attend to the arts of peace.—Here we shall make Mr. Franklin our authority.—Toussaint had now been

'left in full possession of the Island, and in the undisturbed enjoyment of the chief command, with which he had been invested some time before by the French Republic. *The adherents* to the British, except such as had previously left the island under the protection of the English squadron, having *joined the national* standard, every thing seemed to have the appearance of tranquillity. Peace succeeded the din of arms and the asperities of civil war. . . . Having completely subjugated the party who had been opposed to him, Toussaint commenced his work of improvement in the whole department of his government. His first care and attention were turned to the culture of the soil, in which, in a short period, he made the most *rapid and astonishing progress*. Strongly impressed with the conviction, that "agriculture is the main spring, the master sinew of every great state, the perennial fountain of wealth," he began to enforce a rigid attention to all its branches, and by every possible means to place it in that highly productive condition in which it stood previously to the Revolution. The planters who had joined his standard were reinvested with their estates, but *without any property in the slaves*. . . . He issued strict injunctions, that every one not em-

ployed in any military capacity, *should labour* in the cultivation of the lands, held not only by the government, but by such of the planters as had been restored to their estates. The planters, on their part, were compelled to receive them on their plantations in the *capacity of servants*; and the cultivators were ordered by government to *make choice of their employers* under whom they were destined to work for their sustenance, and were not on any consideration permitted to leave the properties on which they in the first instance agreed to labour, unless their services were required in the army. The government had *fixed a remuneration for the cultivators equal to one-third of the crops*; but there were many who made other arrangements more suitable to the views of parties, and by which *EACH was accommodated.* . . . 'In a few years it would have rivalled the most happy period of its agricultural and commercial greatness. The sugar-estates exhibited labour going on with the same spirit and success as in former times; the coffee settlements displayed a busy scene in every direction throughout the colony; and the cotton and cocoa plantations shewed that they were not to be neglected in the midst of this animated and interesting struggle for the revival of a country's greatness, and a nation's wealth.' pp. 117—19; 319, 20.

We pass over Mr. Franklin's reflections on the influence Toussaint must have exercised over the liberated negroes, to induce so readily a peaceful and contented acquiescence in a life of labour, after the turbulent excitements of a civil war; as well as his gratuitous misrepresentation of the 'happiness, contentment, and plenty,' attendant on slave labour. The fact of a decrease, in the British colonies, of 28,000 in six years, upon a slave population of 746,000, is a sufficient refutation of his assertions on this point. All writers have descanted with pleasurable feelings on the character of Toussaint. To those planters to whom he restored their properties, he was 'generous, kind, and indulgent.' 'The same humanity and benevolence which had adorned his humble life, continued to distinguish him in his elevation.' Mercy, industry, and order were inculcated by his councils, recommended by his example, and enforced by his authority. The fertility of his inventions, the correctness of his judgements, the celerity of his movements, the extent of his labours in the combined and multifarious business of war and government, astonished both friends and foes. If there was one trait in his character more conspicuous than the rest, it was his 'unsullied integrity.' We shall have to contrast this amiableness of character with the perfidy and weakness of those, who, boasting of the pride of European birth and education, converted this state of reciprocal happiness, confidence, and utility, into the waste which colonial writers would ascribe to Haytian indolence and vice.

The end of the year 1801 saw the whole island tranquil,

and in submission to the authority of the negro chief. It was '*rapidly advancing in wealth, and increasing its intercourse with those countries which sought to establish with it the friendly relations of commerce.*' Such is the confession of those who tell us, that emancipated slaves will not labour from any inducement that falls short of the pressure of immediate necessity. On the peace of Amiens, France sought to 'subjugate the island by force, to re-establish slavery, and to reinstate the ex-colonists in their original properties.' The prevailing wish of the people being for peace, the captain-general Le Clerc, brother-in-law to Napoleon, then Consul of the French Republic, easily obtained from the negro chieftain and his compatriots, the recognition of the sovereignty of France; and they in their turn were declared free and equal before God and the Republic. The panic and suspension of industry which the hostile armament had created, being thus appeased, 'the cultivators recommenced their labours on the soil!' The sudden arrest and forcible deportation of Toussaint and his family from the colony, rekindled, however, the flame of war with aggravated violence and greater fury than ever.

'The dispute between the people of the island and the French', observes Mr. Franklin, 'now assumed a different character. It could no longer be designated a contest between the revolted slaves of a colony and their government, but a civil war, originating in an attempt of oppression on the part of that government, over those inhabitants whom it had thought proper to *declare to be free and equal* before God, and before the Republic.—Our minds must be totally divested of all those impressions which the rebellion of the slaves at first created; and we must view the future operations of the contending parties abstractedly, and not as having any connection with past events.' p. 161.

We have now arrived at the third period in the history of the country,—the war of independence.

'No sooner was the cruel seizure of Toussaint known, than Dessalines, Christophe, and Clerveaux flew to arms, collected their scattered forces, called the cultivators and others to join their standard, to revenge the outrage committed on their chief, and to defend themselves against the designs of the French general. In a few days, they found themselves at the head of a large body of troops, armed and well equipped, and determined on a most desperate struggle for liberty, and either to expel the French or perish in the attempt. . . . The scenes of carnage and destruction which now took place, shocked humanity. The atrocities of the French exceeded so much the executions of their black opponents, that the latter seem to have entitled themselves to the character of being merciful, when compared with the tortures inflicted by the former. . . . The latter may

plead nature for their savage propensities, but the former have nothing to offer, to lessen the magnitude of their crimes, or to efface the recollection of their unheard of cruelties.'

'Whilst these scenes of carnage and destruction were at their height, the French were daily losing their positions, and their force was constantly diminishing from the effects of pestilence, which raged through the whole army. . . . The end of December 1803, at length beheld the blacks in quiet possession of the island, after a struggle in which they exhibited proofs of *skill* and *perseverance* in the multifarious duties of the field, creditable to their chiefs and to the inferior leaders.'

'During the war', proceeds Mr. Franklin, 'little time could be devoted to the cultivation of the soil; every thing was neglected and dwindled. The cultivators, obliged to fly to arms, were scarcely permitted during the struggles to return to their homes; the only persons who could employ themselves on their plantations, were the females and such of the children as were too young to carry arms. But the efforts of these were not of much use, for, such was the *destruction* which accompanied the movements of the parties at war, that *the estates were laid waste ON EACH SIDE of the line of march for SOME MILES*. Every operation of agriculture was languid;—the apprehension under which people laboured was so great, that they thought not of any productions beyond what they required for their own sustenance: having no inducement to look forward, they only guarded against present wants. . . . Commerce too had been suspended. During the existence of the struggle, foreigners were deterred from adventuring to any extent, fearing the consequences resulting from such an unsettled state of things.' pp. 163—172.

Such was the condition of Hayti, such its agriculture and commerce, when its independency was declared on the 1st of January, 1804.

Zeal was not wanting in the ferocious Dessalines, the sanguinary hero of the European expulsion, to rekindle the extinguished energies of his country's industry: he took successful measures for the re-establishment of agriculture, and stimulated the spirit of commercial enterprise by an intercourse with the United States and with England. Christophe, his more talented successor, resorted to the efficient measures of Toussaint, as a means of regenerating the industry of the state. Though the greater portion of the labour bestowed upon the soil was confined to the cultivation of coffee, the sugar-plantations having been destroyed, and the works demolished; yet, we are told, the commercial resources of the country secured 'a beneficial 'and lucrative trade to foreign nations.' The rectitude and integrity of the people not being sufficiently tried, no credit was resorted to. There was therefore little risk, and the commerce of Hayti, in consequence of such a system, was of great advantage to those who engaged in it, 'many of those who first adven-

‘tured thither, realizing handsome fortunes.’ In 1812, Petion started up as a competitor, and the divisions of the contending factions of the south and north, diverted once more the energies of the people from the arts of peace, until the death of Christophe in 1820. At length, the union effected under President Boyer, of the dominions of the north and south, and of the Spanish portion of Hispaniola, once more consolidated the empire, and cemented its independence*.

With regard to the legitimacy of the war, we may adopt the language of Bryan Edwards on a very different occasion. ‘If the justice of their cause be still a question, let the records of time be consulted; let an appeal be made to that rule of conduct, which, to use an eloquent expression of Lord Coke, is *written by the finger of God on the heart of man*; and let history and reason determine, whether any instance of hostility in the annals of mankind can be defended on better grounds.’

The recent recognition of Haytian Independence, leaves the people now for the first time to ‘the influence of those principles which have effected civilization in Europe.’ The *Code Rural* for the regeneration and protection of agriculture, may be briefly described as a law for regulating and establishing the reciprocal interests and duties of the cultivator and planter, under the *surveillance* of the police, which, as in European France, is military; with which is connected a law for the repression of vagabondage. These measures, her legislature has described as rendered befitting by circumstances, and rigid for the purposes of efficiency (*tres justes et severes*).

Mr. Franklin tells us, that this coercion differs from the coercion of slavery only in name. Then so do the apprentice laws of England; so do those regulating the hiring of servants and the labour of the manufacturing artizans; so do those enactments for the punishment of idleness and vagrancy, which we see warning the distressed as well as the dissolute, on drawing near the first village habitation, where the generous impulse of charity, unchecked by the prudence of law, might supply food and a resting-place for the weary wanderer. But whatever may be our difference of opinion as to the moral character of this code, there can be none as to its actual effects. It has hitherto, with an increasing population, produced that steady tropical labour in a state of freedom, which had been accomplished with

* For further details with regard to the events which took place from the expulsion of the French to the death of Christophe, we may refer our readers to Mr. Harvey's “Sketches of Hayti,” reviewed in our Number for June last.

such deadly results by coercion in slavery;—a coercion which, at the present *ratio* of decrease in the human species, must, in process of time, leave our colonial possessions in the West Indies, the deserts that Spanish avarice made them, when the only memorial that civilized man had lived and laboured there, shall be seen in the extermination created by his suffering. But in Hayti, capitalists will now no longer be checked by the paralysing policy which converted her coasts into a desert, her towns into a wilderness of ruins, and her mountain fastnesses into a retreat, whence they might sally forth to a murderous war, or in safety behold their invaders wasted by hunger, disease, and death. At present, her industry supplies sustenance to a population double her former numbers. The exports of coffee have risen to two-thirds of the average under the French sovereignty. Cocoa is cultivated to a greater extent than at any former period. Cotton-plantations are extending. The imports are increasing rapidly, and fast approaching the average of the ancient period of its history; being at that time, seventeen and a half millions of dollars, and at this present, fifteen millions.

Hayti will, however, have to contend with great and overwhelming obstacles in aspiring to commercial opulence. The constantly increasing importation by our continental neighbours, of West Indian staples from North and South America and Asia, has so checked the market (at one period almost the exclusive monopoly of the British merchant), as to render the cultivation of colonial sugar supportable only by the aid of onerous bounties and drawbacks. Cultivation continues, because extensive capital has been invested, and 'a small profit is better than a dead loss.' These causes, which affect so seriously our West India possessions, must be felt also with powerful influence in Hayti. In regard to Coffee, the devastation occasioned by the revolution of St. Domingo having increased its price by diminishing the supply, the French planters who had retired to Jamaica, were stimulated to extend the cultivation of the commodity to such a degree, as to raise, in twenty-five years, the growth from one and a half million of lbs. to 30,000,000 lbs.; 'a rapidity of increase', it has been remarked, 'unprecedented in the history of colonial cultivation.' Hayti, then, in supplying any existing deficiency in production, must submit to a diminution of its marketable value: the increased industry of its planters will thus be attended with a decrease in the pecuniary reward of labour. To this we must add, that the commercial law of the British Parliament, which interdicts the trade of the colonies with the republic, is a restriction annihilating much of its previously existing commerce.

'It is only a few years since,' (1822,) says Mr. Franklin, 'that a very considerable trade was carried on between Jamaica, and Monte Christó and Puerta Plata: the produce of those fine valleys on each bank of the river, as well as of the fertile plains of La Vega Real, always found a ready market in the different ports of the island. Tobacco, rice, Indian corn, beans, and peas peculiar to the West Indies, and in great request as food for the negroes, were exported in large quantities, as were also horned cattle, mahogany, dye wood, and often poultry. In return, the people took rum, salted provisions, ironmongery, cotton goods of a coarse quality, blue Yorkshire baise, Osnaburgs, and a variety of other articles required for the labourers in wood-cutting and agriculture. The annexation of the Spanish part to the Republic stopped this intercourse; and, consequently, the finest vent for the disposing of the produce of their industry became shut, and having no other intercourse, the demand has entirely ceased.'

Under all these discouraging circumstances, it is saying much, that Hayti neither retrogrades in civilization, in the happiness of its people, nor in the importance of its commercial wealth. With regard to the morals of the people, it is at least certain, that they have not suffered deterioration in consequence of the transition from slavery to the condition of a free people. Their manners and intelligence will be best appreciated, by connecting with their previous history the progress of industrious habits among them. On these points, we do not esteem Mr. Franklin a very trustworthy authority. Institutions of justice may differ in form, and the advantage or disadvantage of such difference is a speculative question. Hayti, if we judge from the reports of the commissioners of legal inquiry in their investigations in our own colonies, is at least on a par with its splendid and intellectual neighbours. How long is it, we would ask Mr. Franklin, since Jamaica had a chief-justice who had travelled to his seat through the profession of the law?—Scarcely ten years. Are not the assistant judges merchants? Was not Chief-justice Lewis the other year degraded for venality and injustice? Hayti has, however, recently instituted the trial by jury; the best safeguard for the personal liberty of the subject, and the most efficient for the administration of justice.

We have said, we do not consider Mr. Franklin's testimony as a safe authority on the subject of Haytian morals; and we shall now present to our readers, in contrast to his representations, the statement contained in the official Report of the American Convention about three years ago. 'From the representations of those who have resided in the island, and from the public documents printed there, it appears, that the Haytians have made a progress in civilization and intellectual

‘improvement, nearly, if not altogether, unparalleled in the
 ‘history of nations. Public free schools are established to a
 ‘greater extent, in proportion to the wants of the population,
 ‘than is known in European countries; and the pupils exhibit
 ‘a very gratifying proficiency in their studies. The govern-
 ‘ment is efficient, and apparently stable. It is republican in
 ‘its form, the laws being passed by a legislative body chosen
 ‘by the people; yet, it is said, that the control of the president
 ‘is predominant, the military force being at his disposal. He
 ‘does not appear, however, to abuse his authority; and it is
 ‘evident that a continuance of the system of education, and
 ‘of the republican form of government, will, at no distant
 ‘period, place the power in reality in the hands of the people
 ‘and their representatives. Until knowledge be generally
 ‘diffused, the chief influence and authority must necessarily be
 ‘exercised by a few enterprising and extraordinary characters,
 ‘who have outstripped the mass in the race of improvement.’

As a literary production, the work before us is beneath criticism. It is written in a style affected and verbose; and the work is evidently got up to serve the declining cause of the party who identify their interests with the depreciation of colonial free labour.

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- Art. II. 1. *The Case between the Church and the Dissenters impartially and practically Considered*: by the Rev. Francis Mere-
 wether, M.A. Rector of Cole Orton, Vicar of Whitwick, and
 Chaplain to the Most Noble the Marquis of Lansdowne. Dedi-
 cated, by Permission, to the Lord Bishop of Lincoln. 8vo.
 pp. 166. Price 6s. London. 1827.
2. *An Affectionate Address to the Members of the Church of England*,
 in which the most popular Arguments for Separation are con-
 sidered and refuted. By the Rev. Thomas Brock, M.A. Rector
 of St. Peter du Bois. 12mo. pp. 116. Guernsey. 1826.
3. *Infant Baptism the Means of National Reformation according to
 the Doctrine and Discipline of the Established Church*: in Nine
 Letters to a Friend. By Henry Budd, M.A. Chaplain of Bride-
 well Hospital, and Rector of White Roothing, Essex. 12mo.
 pp. 516. Price 6s. London. 1827.

IT is very natural, perhaps laudable, that every churchman
 should think his Church the most perfect in the world;
 and having from his cradle been accustomed to consider this as
 a settled point, it is equally natural that he should feel some
 surprise, not unmixed with anger or scorn, that so many choose
 to dissent from it. To differ from a true, apostolic, and, above

all, established church, must doubtless imply either great perverseness of mind or lamentable ignorance; and to reclaim such misguided persons from the error of their way, must be the bounden duty of every parish priest. If this be 'affectionately' done, Dissenters ought not, and we believe are not disposed to take it amiss. They may smile at the well-meant attempt, but cannot feel angry at it. Nay, there is something to command respect, in the obvious disinterestedness of such endeavours. For only consider, if, by possibility, the great body of Dissidents could be brought to repent of their schism, what would be the consequence. The labours of the clergy would be doubled, while their pay would remain for the most part the same. That large portion of parochial labour which is now performed by Dissenting teachers at no cost to the parish or to the State, would be thrown upon the rector and his curate; while neither the tithe nor, to any considerable extent, the dues or fees would be augmented by the accession. The church-rate, or marriage fee, is, for the most part, as readily paid by the Dissenter who never comes to church but to be married, as by the church-going parishioner; but the former requires less in return. Therefore, we say, it is very disinterested in the clergyman, to endeavour to get all the work into his own hands,—provided he means honestly to discharge it, when such increase of labour would entail no pecuniary compensation.

Besides, in beating up for recruits from the ranks of Dissent, it should be considered, that other consequences might ensue from too great an influx of Dissenters into the Establishment. It would be a small matter that the church-room would prove insufficient; since the parliamentary remedy of new churches would obviate that difficulty. But would the clergy be willing to encounter within the Church, that competition of which they now complain as existing without the Church? Is not the Establishment already over-stocked? Are not our Universities sending forth from year to year more candidates for ordination than can even now readily obtain titles? What then would be the effect of an extensive return to the Church on the part of the Nonconformists? Why that the sons of Dissenters would be brought up for the Church, the money of Dissenters would be laid out in the purchase of livings, the talents of Dissenters would be employed in immediate competition with those of the old churchmen; and thus, the provision remaining the same, the number of claimants would be most inconveniently increased, and the only resource would be a new act of uniformity, to relieve and empty the Church.

We are astonished that well-informed clergymen do not per-

ceive, that the Church would be in the most danger, were that great section of the religious world who now separate from it, to accept of the invitation to re-enter it. Bringing with them their old habits and predilections, their obstinate notion of the *quid pro quo*, their puritanical ideas respecting ministerial duty, and their unreasonable expectations on the score of ministerial consistency, together with their attachment to a certain system of evangelical doctrine and a plain and popular mode of teaching,—as they naturally would do, unless they underwent a mysterious transformation, or some such process as passed upon the votary of the Trophonian oracle,—these new conformists would prove, we apprehend, in many cases, a very troublesome accession to the clergyman's congregation; and yet, it would not, then, be quite safe to set them, as he now may, at defiance.

We do not see, indeed, what the Church would gain by the total annihilation of Dissent: we can see very plainly, however, what the State would lose. But, before we proceed to this part of 'the Case,' we are anxious to learn from the publications before us, on what grounds the clergy of the present day discover this affectionate and disinterested anxiety for our return into the bosom of the Establishment. We can assure them, that we gain nothing by staying out, (and when interest does not stand in the way, prejudice is seldom invincible,) and that we are at all times very ready to hear all that Bishop Burgess, or Mr. Budd, or any other good man, has to say upon the subject.

Mr. Merewether's professed object, like that of most combatants, is peace; the peace of the Church, which Dissenters, he thinks, are guilty of breaking. He sets out with the notion, that there is little or no distinction between dissenting and quarrelling; between a difference of opinion and hatred, malice, and uncharitableness. His title-page is adorned with a motto from our excellent Baxter. 'It is a weighty consideration,' says that Ringleader of Nonconformity, 'that the keeping up of the different parties tempteth all the people of the land to continual censuring, uncharitableness, and contending, and unavoidably destroyeth love and concord; and so keepeth men in constant sin.' We are entirely of Baxter's opinion. By parties, we understand confederacies of individuals for some common object, distinct from the general good of the community at large, generally opposed to it, and either banded under a leader, some heresiarch or demagogue, or enlisted under some popular cause. The Church has always been infested with parties—some declaring for Paul, and others for Apollos,—some for Arius, and others for Athanasius,—some

for Calvin, and others for Arminius; religion having little to do with the zeal of either side. The Church of England has suffered much in times past from intestine parties; and there are now, a high Church and a low Church party, the orthodox and the evangelicals, Lincoln's Inn Fields and Salisbury Square. And these greater parties have their subdivisions. Something of this is inevitable in the present condition of human nature; but it seems to us, that parties are to be deprecated, only when the bond of union ceases to be common principles, and when secular interests take their place. It is then that they degenerate into odious factions breathing mutual hatred and interminable strife. We bless God that we live in times when party spirit has lost much of its former savage character, and when churchmen and Dissenters no longer make it part of their religion to hate each other. We know that there is a party within the Establishment—we cannot for a moment suppose that Mr. Merewether belongs to it—who view this very 'truce of God' (as it might justly be termed) with displacency; who stand aloof from that noble Institution which has done more to heal the breach between the contending parties of the Christian world, and to promote love and concord, than all the books that had appeared for a century.

We cannot, however, perceive the propriety of giving the name of party to the Church of England or to any other denomination of Christians. It would sound somewhat novel and strange, to speak of the Presbyterian party of Scotland, the Moravian party of Germany, the Quaker or the Baptist party in England. Indeed, Mr. Merewether himself seems to agree with us as to the proper use of the phrase, when he remarks, that 'the great body of the Methodists are not only divided into Calvinistic and Arminian, but . . . have very lately, in one or two conspicuous instances, *been split into parties* on questions vitally affecting their discipline.' Thus we see, that parties may spring up within a great body, which may nevertheless retain its uniformity and political unity. There may be division without separation, although, for the evils introduced by the former, the latter is often the only remedy.

By 'keeping up different parties,' Mr. Merewether seems to wish his readers to understand, going to different places of worship somewhat differently 'shaped', and where the service is conducted in a somewhat different manner. This was certainly not what Baxter intended. He was not, indeed, over-tolerant; but had he lived to see the Churchman and Dissenter shake hands as they met on the Lord's day morning, the one going to join in the Liturgy of his Church, the other to join in the unwritten service of the chapel, he would never have

dreamed that there could be much evil in this peaceful diversity. Our Author seems to view the matter very differently. The Establishment and Dissent form, in his imagination, two hostile systems so contrary the one to another, that there is not room in this little kingdom of Great Britain to contain them; and as if one of the two must needs be set aside, he is anxious to bespeak the best shew of hands, by proving that the Church, although not incapable of amendment, has the strongest claims to support.

‘The question on summing up, will be, On which side of this great argument (and who will deny it to be such?) the balance of public benefit turns? Benefit, I mean both temporal and spiritual. To arrive at the decision of this question, the following will be the course of inquiry adopted.

‘First, to enumerate the evils incident to Dissent, and compare the supposed advantages, or necessity, alleged in extenuation, or vindication of these.

‘Secondly, to state abstractedly the evils incident to a religious establishment, and practically the real imperfections, or, in some cases, perhaps more than imperfections, which do actually attend ours; and then to weigh the opposite advantages.’

Beginning with the evils of Dissent, our Author denounces the system as—1st. Anarchical. 2d. Anti-social. 3d. Unpeaceable. 4th. Unpatriotic. 5th. Uneconomical. 6th. Unseemly. 7th. Unlearned. 8th. Unscriptural.

We have heard of a case in which a person was proceeding to give three reasons for not doing a thing, the first of which was, that the thing was impossible:—at this he was stopped by the other party, who deemed any further reasons superfluous. Now, had Mr. Merewether only begun by proving his eighth allegation, that Dissent is ‘unscriptural,’ he might have saved himself the trouble of adducing any evidence in support of the other seven counts of the indictment. It may be, however, that this last characteristic is reserved to form a corollary; the proof that such a system must be unscriptural resting on the antecedent positions. We shall, therefore, take them as they lie.

I. ‘By anarchical,’ says our Author, ‘I mean disorderly and conducive to misrule.’ From this imputation, he says, ‘I will except none whatever;’ but he immediately adds:

‘To begin with the Presbyterian, whom indeed in Scotland, where he is established, we ought to except from this allegation, I do not know that a more striking instance of anarchical character can present itself, than a state of things produced in our own days and memories by a much followed preacher of that communion.’

And who does the gentle reader think was the offender? No other than the Rev. Edward Irving, whose *anarchical* proceeding at the Caledonian chapel, is thus complained of:—

‘What was that state? The chapel at which he officiated, in communion with the kirk of Scotland, was crowded to excess; and by whom? *chiefly by Episcopalians*. And how did these Episcopalians obtain admission? By the direct consent, if I may not say invitation, and obviously to the exclusion, of Presbyterians. I am not here looking into the vagary of multitudes of Episcopalians leaving their own worship in this way: although the Dissenter must certainly claim it, if he pleases, as an admission not to be gainsaid, that *we have also sometimes anarchy among ourselves*. But this is wide of my present object; what I now infer from the circumstance here stated, is this. The Presbyterian congregation in a disorderly and anarchical manner gave up their own worship for the amusement, shall I say, or excitement, or what? of others having no religious communion or connexion with them. Surely this was disorderly.’

Now at St. Giles’s church, when Dr. Benson preached, Mr. Merewether goes on to say, the churchmen acted in a much more regular way. Strangers had no attention shewn them; they obtained admission with difficulty; the congregation did not choose to give up seats to strangers; and *only ‘the poor were ‘partially excluded: but these had probably been so before in this ‘large and populous parish.’* Is it not manifest, then, that Dissent is anarchical?—We do not now stop to ask where the poor of St. Giles’s parish are to go when excluded from the church; nor do we think it necessary to point out the very incorrect representation which Mr. Merewether has given of the fact, as regards the character and practice of Mr. Irving’s congregation. This is probably the first time in which civility and courteous behaviour were ever stigmatised as disorderly and anarchical, or that the rude, selfish, and unchristian conduct of the richer part of a congregation towards the poor and strangers, was ever held up as a commendable specimen of the spirit of the church of England. It is due, however, to the worthy parishioners of St. Giles’s, to state, that we have found much less difficulty in obtaining admission to a pew in their church, when we had the pleasure of hearing Dr. Benson, than in being accommodated at the Caledonian Chapel; and we do not think that the congregation deserve Mr. Merewether’s approbation.

The remaining cases are very summarily despatched. Independents are so anarchical, that our Author questions whether any single body of them in the kingdom can say, there are not frequent cabals, if not intrigues among them. The Baptists ‘are not only disordered as to their unity by the prevailing

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‘distinction among them of Universal and Particular; but I ‘suspect,’ adds Mr. M., ‘that very few of their sect agree ‘precisely within themselves; their scruple being of a nature ‘to minister questions.’ Were these pages likely to meet the eye of this gentleman, it might be worth while to set him right as to the meaning of the distinction which he refers to, and to assure him that no Baptists are so disordered, or disorderly, as to be ‘universal Baptists.’

II. Dissent is ‘anti-social;’ that is to say, ‘founded on a ‘basis unfavourable to the full comprehension of any large ‘community.’ That basis, Mr. Merewether admits to be, the grand principle which is the foundation of Protestantism,—liberty of conscience; but the conscience, he thinks, should be ‘duly informed.’ We agree with him. He thinks this principle of liberty should not be carried too far or misapplied. We agree with him still. He is of opinion that no Socinian ought to subscribe to the creeds of the Established Church: ‘he ought to be free.’ But he thinks that what is called liberty of conscience is carried too far, when a man feels bound by it ‘to worship habitually with no community whatsoever, in ‘whose opinions, habits, and usages, he is not in every single ‘particular consenting.’ In all this, we are happy to coincide with him. It sounds, indeed, something like a solecism, to speak of a man’s being bound by his liberty not to do a thing; unless it be understood that he is bound by his liberty not to part with it. But we should say, that a man is bound to use his liberty without abusing it, without making it a cloak of either maliciousness, pride, or hypocrisy. To renounce the communion of saints, and to keep aloof from the Visible Church, because in every single particular no community appears to us perfect, would, indeed, be such an abuse. The proper method, would seem to us to be, taking the New Testament for the rule, to unite one’s self to that communion which appears the nearest to approximate to the institutions of the Primitive Church. Here Mr. Merewether starts off, and charges us with being anti-social in not uniting with THE MAJORITY. His argument is as follows:

‘No community can subsist properly without some kind of government: religion too should form a part of that government, if a vitally important object be, to give the strongest possible cement to it: and the firmer and more approved such government be, the better will the purposes of civil society be answered. Consequently, whenever a number of persons see reason for separating from the religion of the state, be that reason good or bad, in proportion as religion is the key-stone of society, and alienation from the publicly established view of it gives a shock to this foundation; in that proportion is a

community injured, and contains within itself seeds of decay at least, if not of total destruction. Instead of the many prescribing for the few, the minority form into a separate party. Instead of the exception (as I think we have been fairly warranted in calling the Dissenting body at our opening) being swallowed up in the rule, it obtrudes itself, as something like a rule in itself. In truth, the body of Dissenters is as it were a collection of minorities. Provided at least rank, intellect, and wealth, rather than numbers merely, constitute the substantial majority of a kingdom, they are both a minority and a collection of minorities. Each of these minorities, going on through endless ramifications, divides, divides, divides, sub-divides, sub-divides, sub-divides, till in religion what ought to be a compact body, ceases almost to possess the semblance of a community. This anti-communicative principle too extends, if I mistake not, beyond religion itself, into the regions of morality and civil policy. All this, I think, is produced by the Dissenting principle. If so, the allegation is made out. That principle is manifestly anti-social.' p. 10—12.

We are not quite sure that we understand our Author; this may be our fault; but it is evident that he does not, on the other hand, understand the dissenting principle, which no more tends to such infinite divisibility than does the Protestant principle, on which the Papists throw the same imputation. What are Church of England men in Scotland, what are they in Ireland, but a minority and a collection of minorities? What are Protestants on the European continent, what are Christians in the East, but minorities still more inconsiderable? Is the Christian religion then anti-social? Yes, so it was stigmatised by the heathen; and so it was in a sense admitted to be by its Divine Founder: "Suppose ye that I am come to give peace on earth? I tell you, nay, but division." Whatever Mr. Merewether may think, there is nothing in the circumstance of being in a minority, which can lead Dissenters, who are men of like passions with Churchmen, to delight in so undesirable a predicament for its own sake. But a man who fears, or is ashamed to be found in a minority, cannot be a faithful disciple of Christ, and has very slender pretensions to the character of an honest man. We must just observe further on the preceding extract, that Dissent neither sets up a rule, nor obtrudes itself as the rule, but springs altogether out of adherence to the only admitted rule. That rule is the New Testament; and as it is clearly for the interest of society at large, that that rule should be maintained and adhered to, the *principle* of Dissent, how mistaken soever be its application, is at the furthest possible remove from an anti-social tendency. It is the principle of adhering to a divine rule, the proper basis of order and the bond of society. Mr. Merewether's principle is—follow the

majority: adopt their exposition of the rule, and you must be right.

III. In proof that Dissent is '*unpeaceable*,' the Author argues that—

'The nature of Dissent is, that it sets up a mode of worship, and upholds a series of religious opinions, different from those established, recognised, and prescribed by law. In taking this step, therefore, the Dissenting party is naturally called upon to defend himself. . . . That it is *just possible* to conduct this peaceably, I allow; but that in effect, it is *ever*, or at most *often* so conducted, I deny: and appeal to any one if he can affirm it.'

If we might answer this appeal, it would be by affirming, that we never in our life heard a quarrelsome dispute between two neighbours on the point of Dissent. For one '*unpeaceable*' debate on such a subject, Mr. Merewether must have known of ten, not to say a hundred bitter disputes about the tithe; to say nothing of cabals and disputes of all kinds at the parish vestry. Dissenters, we take the liberty of asserting, are very peaceable men, and are not at all in the habit of flying into a passion, when charged with sectarianism, disloyalty, schism, and other grievous offences. We meet this third allegation, therefore, with a simple denial of the fact, which is incorrectly stated throughout. Dissenters do *not* set up a mode of worship, or uphold religious opinions, different from those recognised by law. The law expressly recognises, protects, and thereby establishes the Dissenting mode of worship, recognising it as Christian worship, and the religious opinions of Dissenters as Protestant opinions, strictly conformable to those which it is the professed object of the Endowed Establishment to teach and maintain. Dissenters have no occasion to maintain the defensive, except from a love of peace. They are entitled to occupy higher ground. They maintain at their own expense, a scriptural mode of worship and a pure faith, under the sanction of the laws, but without any cost to the state: thus conferring an infinite benefit upon the community, which entitles them to the gratitude of their country. Their mode of worship, too, is substantially that of the Protestant Church at large, with the solitary exception of the Church of England, which retains, in a purified form, the Romish service.

IV. We should dismiss with a very few words, the fourth allegation, that Dissent is '*unpatriotic*,' were it not that we feel called upon to notice a very objectionable passage cited from No. LXXXVIII. of the Edinburgh Review, which seems almost to bear out our Author in this charge. 'The assistance

‘of the civil power to uphold the Gospel, is,’ it is argued, ‘politically injurious, by necessarily creating disaffection to ‘the state in all those who dissent from the Establishment.’ This assertion, (not having at hand the No. from which it is cited,) we must take as we find it in Mr. Merewether’s note; and we do not scruple to pronounce it grossly untrue and altogether erroneous. No disaffection to the state is necessarily created in the minds of Dissenters by the assistance of the civil power to uphold the Gospel; for, to a certain extent, Dissenters are themselves indebted to that assistance in the shape of efficient protection; and we are disposed to think, that men are more apt to feel grateful for protection, than for immunities and privileges enjoyed by a sort of prescriptive right. But waiving this, if the interference of the civil power in the matter of religion create disaffection, it will never be on the ground of any assistance rendered to the Gospel, even although injudiciously and ineffectively exerted, nor from any speculative objection to the principle of an establishment. Disaffection is seldom found, in fact, to spring from the operation of the permanent evils which may have entwined themselves with the texture of social institutions, but is almost always excited by specific measures, by overt acts of oppression and injustice, and personal grievances. Thus, more palpable disaffection to church and state is continually excited in the minds of church-going farmers and others, throughout the kingdom, by the vexatious operation of the tithing system, than is created in Dissenters by all the civil disabilities under which they so unjustly suffer through a notorious breach of public faith. In point of fact, Dissenters have been conspicuously signalized by their loyalty on every occasion that has afforded room for its display; a fact repeatedly recognised from the throne, and which has become matter of history. That they are disaffected, is a calumny: that they must necessarily be so, is an ignorant and absurd allegation. The chief difference between the patriotism of the Dissenter and that of the Churchman, we are ready to think, from our own observation, is, that the latter glories in his church, the former loves his country.

Mr. Merewether’s notions of patriotism are (we regret to perceive) lamentably narrow and intolerant, and exhibit in a very striking degree the perverting influence of early prejudice. The British and Foreign School Society is unpatriotic; Infant schools are unpatriotic; the Bible Society is unpatriotic; to oppose voting away the national money for building new churches, is very unpatriotic; to build new dissenting chapels, is equally unpatriotic. All this is absurd enough, and merits no comment. We must however set our Author right on one

point. He charges these unpatriotic doings on Dissenters as such, and on the spirit of Dissent. We wish we could claim the whole honour. But it is but justice to say, that Churchmen have gone hand in hand with Dissenters in all these measures, the building of chapels excepted; and as to the opposition made in vestries to church-building, the Author must know, that a very small proportion of it has proceeded from Dissenters, even in cases of the most scandalous jobs. Churchmen are quite as unpatriotic when their own pockets are in danger; and if the Author has not found this out, he is peculiarly happy in his parishioners.

V. Dissent is 'uneconomical.' All the money spent in supporting Dissenting teachers, in erecting Dissenting chapels, and in contributions to foreign and missionary objects, would be much more beneficially employed if '*brought into one common purse with the Church funds,*' or, as one of the Apostles said, '*given to the poor.*' Where parish churches can hold the number of parishioners who attend, '*it is manifest,*' that the erection of other places of worship is unnecessary, and 'the expense incurred very uneconomical!!'

We must hastily dismiss the remaining allegations. That Dissent is 'unseemly,' is explained as meaning that it is good for brethren to dwell together in unity. It is 'unlearned;' that is, exceptions excepted; for the Author gives Dissenters credit for the names of Milton, Ainsworth, Baxter, the Henrys, Poole, Leland, Taylor of Norwich, Chandler, Doddridge, and Lardner, to which list it were easy to add names of equal lustre. Mr. Merewether seems indeed to admit, that Dissenters would not be behind Churchmen in learning, had they equal advantages; and then he facetiously turns round and says to us—you cannot deny that Dissent is unlearned, for *we* have got possession of the college honours and emoluments, fellowships and benefices. The London University, by the way, must be a very unpatriotic, as well as uneconomical, not to say unseemly and unlearned institution.

Lastly, Dissent is—unscriptural. In proof of this, our Author cites a few passages of Scripture on the subject of Christian unity, the duty of mutual forbearance, the evil of envyings, divisions, strifes, and then adds:

'I wait for my readers' verdict on this concluding, but serious count in the indictment. Guilty, or Not Guilty? Guilty, I believe, must be the answer: and even if the question be put to the Dissenter himself, *out of his own mouth will he be judged.* "But have a care," he will add, "I grant that Dissent, as Dissent, is unscriptural. Nevertheless, I have not yet granted, nor do I mean to grant, that it is on my part sinful. Religious separation is doubtless forbidden,

as has been seen : but when we come to the question of guilt, it is this : ' Who is it occasions the separation ? The party compelled to separate ; or those who thus compel them ? ' This is in few words the great and real question between the Church and the Dissenters." Be it so. If then we are to make good our undertaking, this is what we have "*impartially and practically*" to consider and investigate. Evils, indeed, we have seen there are in Dissent. But the question seems to be, Who makes them ? So that after all that has been already adduced, our argument seems rather just opened, than closed. We must advance ; we must see what can be done towards redeeming our pledge.

' The question before us appears to be : " At whose door does the guilt of Dissent lie ? At the Dissenters', who separate because they cannot comply with the prescribed terms, or be involved in the appendant consequences of Communion ? or at the Church's, who impose these terms, and give occasion to these consequences." '

pp. 44, 45.

This seems fairly stated ; but our readers will anticipate the answer. All the objections urged by Dissenters as reasons for nonconformity, Mr. Merewether of course thinks, are futile and unreasonable. The Popish form of absolution in the order for visiting the sick, he is particularly fond of, and would not have done away with on any account. In the Burial service, every expression is called for by genuine charity. Any attempt at alteration in the Liturgy would only mar perfection ; and he concludes with a flourish : '*Nolumus Liturgiam Ecclesiæ Anglicanæ mutari.*'

Mr. Merewether is not aware, that, to a Dissenter, the sentiment here avowed, presents one strong reason against submitting to the yoke of his Church. It is this obstinate tenacity of palpable improprieties, this proud assertion of *unimprovability*, so contrary to the spirit of the first Reformers, that cuts off all hope of reconciliation between an infallible Church and those who differ from it. The Liturgy and Articles have, in former times, undergone repeated revision and alteration ; and it is well known that other changes were contemplated, which were frustrated by political circumstances. Some of the wisest and best prelates of the Establishment have fervently desired a new revision. But, in the present day, any change is deprecated as either unnecessary or hazardous. ' Without claiming for it ' (the Liturgy), any thing like the credit of a perfect performance,' says Mr. Merewether, ' the prospect of improvement ' in the main appears to me so faint, and the hazard of *material* ' deterioration so considerable, that I hope sincerely, no attempt ' at alteration may be made.' But whence this apprehension of danger ? Can it be that the rulers of the Church are men not to be trusted with such revision, whether as incompetent or as heterodox ? Is it feared that a commission of Oxford and

Cambridge divines would be likely to make too free with the doctrines or phraseology of the Prayer-book,—to concede too much to the nonconformists, or, on the contrary, to introduce language less favourable to the sentiments of the evangelical party in the Establishment? We have heard clergymen admit that there would be ground for such an apprehension; and this is but one instance among many, of what has frequently fallen under our observation; that churchmen will permit themselves to say much severer things of their own Church and its rulers, than they would be pleased to hear from those who dissent from it.

Let us, however, be allowed to suppose a case; that the Government of this country—or say the King in council, with the concurrence of the episcopal bench—had determined upon the revision of the Liturgy and offices of the Church; that a commission had been appointed, and that, contrary to all probability, they had recommended very material innovations. Let us for instance imagine, that they had remodelled the seventeenth article so as to comport with Bishop Tomline's theology, and added a fortieth on the subject of Baptismal Regeneration, in harmony with the doctrine of Bishop Mant; that they had re-introduced the form of absolution retained in the office for visiting the sick, into the daily service, from which the Reformers expunged it, and that they had directed the apocrypha to be in all cases bound up with the Bible, agreeably to the ancient practice of the Church; let us further suppose that, after full discussion and stormy debate, these alleged improvements had been carried by a majority, and passed into a law: would Mr. Merewether follow the majority? No doubt he would; he could not, upon his principle, do otherwise; he must submissively acquiesce in innovations still more unpalatable, were they enforced by the power which his Church has to decree rites and ceremonies, together with authority in controversies of faith.

But what would the minority do? It will be time enough, we may perhaps be told, to answer that question, when the occasion shall arrive. But surely this is a fair test of the churchman's principle, on which he requires our conformity to what we disapprove. There can be no doubt that, were such alterations peremptorily enforced, numbers of the clergy would feel compelled to dissent. If so, these individuals do not now in truth acknowledge that power ecclesiastical to which they urge us to pay obedience. They tell us, indeed, that they approve of every thing in the constitution and services of their Church, and they do right, in that case, to be churchmen; but the question is, how would these same persons act, if they did not approve of them?

It has been customary of late with writers of a certain class, to express their wonder and pity, that learned and pious men could be so childish as to dispute about a few harmless ceremonies. Mr. Budd, a man of a very different stamp from the class alluded to, remarks (p. 280): 'What tears did charity shed over the scrupulosity of Hooper in refusing to wear the episcopal robes; and over the intolerant rigour of Ridley in threatening him with the Fleet for such refusal!' Such times as these, we do not think, can ever again occur in this country. But if they were—if the Church were once more to avail itself of its long dormant right to decree ceremonies and matters of costume, we wonder how it would be relished by the clergy of the present day. Let us suppose the seventy-fourth canon strictly enforced, which commands ecclesiastical persons to wear square caps instead of hats, and silk or velvet nightcaps; or the episcopal wig to be enjoined upon all priests and deacons also; or the chrism and exorcism to be again introduced into the office for administering baptism;—would these harmless ceremonies and circumstances be regarded as quite immaterial? Would they be felt as no grievance? Would there be no accession to the ranks of nonconformity? If we know any thing of the temper of the times, and of the spirit which actuates the present clergy, such impositions would not be submitted to without a struggle that would convulse the Establishment to its foundation. And are we then to be told, that our forefathers disputed about trifles, in resisting a similar exercise of arbitrary power? The fact is, that very few of the advocates of Episcopal establishments in the present day would be willing to abide by their own principles, if required to shew their submission to ordinances, and their subjection to the higher powers, in any *new* case at variance with their liking.

We may well excuse ourselves, then, from entering upon the discussion, whether the specific objections of Dissenters to the Liturgy and Articles of the Establishment be well founded or not. This must remain a matter of opinion. Mr. Merewether thinks that the evils of Dissent preponderate. Mr. Brock thinks the grounds of separation very insufficient—he does not in fact entirely understand them. And Mr. Budd comes forward with an hypothesis which he thinks removes every difficulty. Our opinion is incurably different on these points. That which is only hypothetically right, must, in our judgement, come very near to being practically wrong. As to the sufficiency of the grounds of separation, if separation be under any circumstances lawful, it is absurd to suppose that the party from whom the separation is made, can be allowed to determine that question. Moreover, before a churchman can

stand any chance in arguing with a separatist, he must shew that he really understands the grounds of his Dissent.

In the general design and spirit of Mr. Brock's tract, there is nothing to object to, and much to applaud. 'If the Church of England could only be defended on the score of the evils existing in other communions,' the Writer says, that he 'most certainly would not have appeared as its apologist.' Unlike most works which have appeared on the conformist side, this 'Affectionate Address' is occupied chiefly with defending the Establishment, and with inculcating on its members the lawfulness and duty of adhering to the good old way of their fathers. Its Author begins by exhorting his parishioners, when solicited to separate from the Church of England, to consider, in the first place, 'the character of the person who suggests the thought.'

'If he be a pious and enlightened Nonconformist, truly anxious for your spiritual welfare, he will not, I take it, think it important to trouble you much on this point. His great aim will be, to win you to God and to Christ, and not to any particular sect or party. He will speak to you of those great and leading points of Christian doctrine and practice which are common to all true churches. He will insist on the necessity of "repentance toward God and faith in our Lord Jesus Christ," on the necessity of "a new heart and a right spirit," and of that "holiness without which no man can see the Lord." Coming with such a message, you are bound to hear him with meekness and reverence. He comes to you, not as a Methodist or Dissenter, but as a member of the Universal Church, as a servant of the Most High God; and the Gospel in his mouth has the same value, and ought to have the same weight with you, as if you heard it from one of your own friends or most approved ministers. He is, therefore, not lightly to be esteemed. But if, through a mistaken zeal for the interests of his own communion, or some other motive, he should urge you to separate from your Church, then he drops his character as a Christian of the Universal Church, and appears as a party man or sectarian. In such a case you are to hear him with caution. If we have our prejudices, he has his also—and *these are but blind guides in matters of religion.*'

Language like this, it is most refreshing to hear from the lips of a clergyman of the Established Church. We can ask from him individually no further concession. The distinction which he makes between a Dissenter and a sectarian, does credit to his understanding and his heart. We are tempted to make room for the striking and pathetic appeal which he makes to the feelings of his readers in the following passage. The argument, indeed, would be equally available in urging an adherence to the good old way for which the forefathers of the Nonconformists suffered; and very similar reasoning is em-

ployed by the Papist; but we pity the man who is altogether proof against such considerations.

‘CONSIDER NEXT THE STEP YOU ARE REQUIRED TO TAKE. It is no less than to abandon the Church in which your eyes first opened on the light of day; in which you were first consecrated to God by Baptism; in which you received the first rudiments of Christian knowledge; in which, perhaps, you have been first awakened to the supreme importance of eternal things; in which your friends and kindred are “working out”, we trust, “their salvation, with fear and trembling;” (“I dwell among mine own people,” might surely weigh something with a feeling mind); and in the faith of which your pious ancestors lived and died, and are now happy in heaven.

‘I grant that all this ought not to weigh a feather in the scale, if the Church of England were a false and idolatrous Church; but, when said in reference to one which is faithful and scriptural in her CONFESSION OF FAITH, it assuredly ought to weigh a great deal; and you ought to think deeply before you rashly burst asunder all these ties. For, to speak with one of her ancient worthies: “Be it affirmed, for a certain truth, that we have in our Church, all truths necessary to salvation. Of such as deny this, I ask Joseph’s question to his brethren: *‘Is your father well; the old man, is he yet alive?’* So, how fare the souls of their sires, and the ghosts of their grandfathers? Are they yet alive—do they survive in bliss, in happiness? Oh, no! they are dead! dead in soul, dead in body, dead temporally, dead eternally, dead and damned, if so be, we had not all truth, necessary to salvation, before this time.”

‘But the history of the origin of your Church is alone sufficient to prove her pure and Apostolical. She is the elder sister of the Reformation. She arose in perilous times—God’s choicest witness against the errors and corruptions of the Church of Rome. She stood the trial, and was found “faithful even unto death.” For she is cemented with the blood of Martyrs and Confessors. To maintain the doctrines of her Articles, Homilies, and Liturgy,—Cranmer, Ridley, Latimer, and the noble army of British Martyrs expired triumphantly in the flames. Think of the noble conduct and courage of these founders and fathers of the English Church under the most trying circumstances—of all that they suffered in winning and establishing that inheritance of pure religion which you enjoy; how God visited and supported them; how He visibly displayed his power in their holy lives and blessed deaths.

‘Would He thus have owned and honored the Heads of your Church—the very framers of her formularies and worship, had this their work been displeasing to Him? or, if it had contained any error that concerned the main points or chief heads of his own pure Gospel? and would these distinguished servants of God have, themselves, thus died in support of error, or of a false Church?—God set his seal to the Church of England; he acknowledged her for his own, when he thus received and honored their dying testimony on her behalf. Oh, never forget, every time you take up the Liturgy,

that it is sprinkled with the blood of these holy men, "of whom the world was not worthy;" and that they call upon you to be "followers of them who, through faith" in the doctrines it contains, "and" through "patience" of the sufferings they endured on its behalf, now "inherit the promises." What other Protestant Church can produce a testimony any way comparable with this? and will you lightly, and without deep consideration and earnest prayer to God for direction, turn your backs upon a Church thus owned of Him, and thus sealed with the blood of his Saints?' pp. 7, 8.

Mr. Brock proceeds to exhort his reader to consider in the next place, 'the grounds' on which any persons 'advise him to 'separate.' Among these grounds, the objections which lie against the Baptismal Service and the office of visiting the Sick, are fairly noticed, but we were not quite prepared to find them disposed of in the bold and summary manner adopted by the reverend and pious Writer.

'Now, I do not hesitate to declare, that, if even our Church did not pronounce the baptised infant *regenerate*, we should be obliged, on Scripture grounds, to believe him to be so, *in some sense or other*, until he gave evidence to the contrary; and for this plain reason, not sufficiently adverted to, perhaps, in the controversies on this subject; that none have a right to the ordinance of Baptism but the children of God.' p. 20.

'It appears to me, that something more is implied in the Absolution in question, than a simple declaration, that, if truly penitent, the sins of the sick or dying man are forgiven. This is a precious, but a common truth, to announce which does not seem to require so solemn a form of absolution. . . . What if God, willing to honour, not the man, but his MINISTRY, should sometimes withhold the gift of pardon, or at least the sense of it, from the sorrowing penitent, until the moment of his Minister's pronouncing the absolution? What is there unscriptural in the thought?' p. 28.

We hope that, so soon as any tenet of Popery can be proved to be Scriptural, we shall have grace to embrace it. That this explanation of the language employed, borders very closely on Popery, it can scarcely be necessary for us to shew; but we happen to have before us a sermon by a Roman Catholic Bishop, in which the doctrine of Absolution is explained in terms so nearly similar as to place the coincidence in a very striking light.

'But how can man forgive sins? Who can forgive sins but God alone? I might refer you to the answer which Jesus Christ himself gave to this question, when he cured the man sick of the palsy.—(Matt. ix. 6.)

'But I ask, do not most of you acknowledge that sin is forgiven in baptism through the agency of man? Now, if the pouring of water and the invocation of the adorable Trinity by the minister of

Christ, occasion the forgiveness of sin—(John iii. 5.)—why may not the words of absolution pronounced by the same minister, in the name and by the authority of the same adorable Trinity, equally occasion it? In other words, if God can enable his ministers to forgive sins by baptism, why not by penance and absolution? *On this point, indeed, the Church of England agrees with us*, as appears by the directions given in the Common Prayer-book for the visitation of the sick..

‘And who will limit the Divine power, and say, that whilst an earthly monarch can grant to a viceroy or a general the exercise of the royal prerogative of mercy, the King of heaven cannot grant the same prerogative to the ministers and rulers of his spiritual kingdom on earth.’*

The whole of this sermon is curious, and deserves the attention of the Protestant reader, as a specimen of that specious and liberalised Romanism which is in some directions gaining ground among us. Towards the close occurs the following appeal to the reader’s feelings.

‘Put yourselves, my Protestant brethren, in the situation of a Catholic. Imagine yourselves to have been born and educated in the Catholic religion; the religion of your ancestors for ages, the religion with which, from the dawn of reason, had been associated your most pleasing recollections, and on which reposed all your future hopes: should the advocate of some new creed invite you to forsake your ancient faith and adopt his novel doctrines, telling you that he had authority from God to alter the faith of the universal church, and to restore it to what he calls its primitive state, would you listen to him? Would you not say, “Did not Christ promise *for ever to remain with his Church*, and does not history testify that he has kept his promise? Where are now the numberless sects which assailed her in former ages, as you do now? and what security can you give that you will be more fortunate than they? Is not the head of my Church the undoubted successor of St. Peter, on whom Christ promised ‘*to build his Church, against which the gates of hell should never prevail*?’—(Matt. xvi.) Is not my Church the same universal Church originally founded by the apostles, and is there any other *Church of all nations*, but mine? Have not all Christians been converted by it? Has any nation ever *willingly* forsaken it? Has it not been the fruitful parent of numberless virtuous men in every country and in every age, and particularly of all those eminently holy men, who are denominated saints? Wide as is its extent, is not its faith, its worship, its government, every where the same? Does it not bind together the jarring nations of the earth in peace, and make all its children brethren? Where is *your* apostolical descent?

* “Substance of a Sermon preached at the Dedication of the Catholic Chapel at Bradford, County of York, July 27, 1827. By Peter Augustin Baines, D.D., Bishop of Siga, &c.”

where *your* commission to reform the Church; with *which* Christ promised *for ever to remain*? where are the nations which *you* have converted? where the unity of religion; where the steadiness of faith; where the bonds of peace; where *the rock of Peter*? where the '*one sheepfold and the one shepherd*?' (John x. 16.) Is there one of you, my brethren, who would not reason thus? Is there one who would, under such circumstances, change his religion? And should the members of the new creeds abuse, or the government of the country punish you for your refusal, would you not deem it a grievous oppression, and ask to what distant region Christian charity was fled? "*As you would that men should do to you, do you also to them in like manner.*" (Luke vi. 31).' pp. 15, 16.

But to return. Whether the doctrines maintained by Mr. Brock be Scriptural or not, it is not our present business to inquire. Their being held by the Romanists is not enough, we admit, to prove them erroneous. All that we shall now say is, that his explanation amply justifies and strengthens, in our judgement, the objection taken by Dissenters against the service; and that in their view, the injurious tendency of such doctrines, forms a serious drawback on the usefulness of the pious clergy. Mr. Brock does us only justice, however, when he gives us credit for being not insensible of 'the great work which God 'is carrying on through the instrumentality of the Established 'Church.' We hold her faithful pastors in very sincere and cordial veneration 'for their works' sake,' and would scorn the mean triumph of effecting separations from such men. We have the honour of ranking many of them among our most esteemed personal friends, and hope we may put in our claim to the exemption from the charge of schism which the Author concedes in the following paragraph.

'But, before I enter upon this delicate subject, I must premise, that my observations are not meant to apply to those of my nonconforming brethren, who were born and educated in Dissenting communions. Whatever may have been the fault of their forefathers, I cannot bring my mind to think that their descendants are guilty of schism. I could not bear to believe that such excellent men as Doddridge, Watts, and Henry, left the world with the weight of one unrepented sin upon their conscience; and yet this we must believe, if they lived and died schismatics. This is impossible. They separated from no communion; they never wantonly caused divisions; they respected the Established Church; they cultivated an affectionate intercourse with her brightest characters. All that they did, was simply to adhere to that communion in which they first opened their eyes to the light of truth; and the peace and unity of which, they would have disturbed by separating. In them, DISSENT dropt its sectarian peculiarities, and appeared clothed with all the graces and virtues of the Christian character. And what is the consequence? It happens—what will ever happen, from the tolerant dis-

position of the Church of England, when her mild and benignant spirit is thus met by a kindred spirit—that their names and their memory are held in as much veneration by Churchmen, as by their own people; whilst their writings are used almost as indiscriminately by us, as those of our best divines. Here, surely, there was no room for the “envy of Ephraim;” none for “the vexation of Judah.”

‘Neither do I wish my remarks to bear upon those who have already separated. Unacquainted as I am with their motives, or with the reasons that led them to adopt such a measure, it would ill become me to judge them.’ pp. 70, 71.

That there is such a thing as schism, and that schism is a sin, are positions which we not only concede, but hold as highly important. Mr. Brock admits, that, ‘in the New Testament, schism does not mean separation.’ Schismatics are those who create dissensions and parties *within* a body; and to predicate schism of those who never belonged to that body, is absurd. Now if the Church of England be the body in question, it would be just as correct to represent the Lutherans of Germany, or the Presbyterians of Scotland, as guilty of schism in differing from the Episcopal Church, as to bring such an allegation against English Dissenters. If, however, schism be taken in reference to the Universal Church, of which, equally with Churchmen, Dissenters form a visible part, then, we must maintain that either party is equally liable to commit the offence of schism. Whosoever violates the spirit of love and unity by party opposition or unkind aspersions, by judging his brother, or setting at nought his brother, by restricting the promises of salvation to his own Church, or by substituting conformity to external rites for the doctrine of justification by faith,—whosoever thus “divides Christ,”—be he Churchman or Dissenter, layman or prelate, is a schismatic, and will have to answer for his sin to the Head of the Church, and Judge of all. ‘Beware,’ then, we would say to the members of the Protestant community at large, ‘beware of *the concision*,’ those who by their exclusive pretensions lacerate the unity of the Church. For the true circumcision—the true Church—are they who “worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.”

‘It is not in discussions on uniformity,’ Mr. Budd justly remarks, ‘that unity can arise; but uniformity will arise without discussion, in the establishment of unity.’

‘Once produce throughout the land the communion of saints, and all forms will sink into their proper estimation, and assume their proper place. But once leave them, as things indifferent, to the discretion of such a communion, and charity would prevent discussion, peace would suggest the most admirable order, and “all who pro-

fess and call themselves Christians," being "led into the way of truth," would "hold the faith in unity of spirit," and consequently "in the bond of peace, and in righteousness of life."

'Shall I own,' continues Mr. Budd, (and with unfeigned pleasure we aid in giving circulation to sentiments dictated by so truly Catholic a spirit,)

'that my anticipations of that better season of gospel harmony and love, the establishment of which is "my heart's desire, and prayer to God," are attended with the hope, that at that day dissent will be utterly banished from the Church. Dissent under its best form, and most allowable circumstances, is to be deprecated as the infringement of unity. Christian love may tolerate it, but Christian love cannot approve it. To walk arm in arm with a Christian friend, enjoying in holy converse the consolations of our common faith, till we arrive at a spot where he must turn into a meeting-house, and I into a church, to engage in the most honourable worship of God, which is that of his assembled saints in the great congregation; in other words, to be separated in that act of Christian communion which most honors God, while it most elevates the soul in prayer and praise, under the richest experience of Church communion, is a state of things which the violated feelings of Christian sympathy cannot look forward to with complacency. The heart must feel a void and confess its dissatisfaction, while it laments that forbearance is called upon to tolerate, where a more perfect communion anticipated the free enjoyment of undissenting harmony and love. I am most willing to admit, that dissent has not been unattended with advantages. It has been one means of preserving a holy seed among us, and we are greatly indebted to it for the maintenance of our civil and religious liberties; but then it should be equally admitted, and truth I think demands the admission, that these are not advantages necessarily flowing from dissent; but rather expressions of divine mercy and love, the gracious providence of God over-ruling it for the production of good. The evil of disunion is necessary and certain: it is felt as a practical evil in most of our parishes throughout the land. It separates man from man, and Christian from Christian; it prevents concert, paralyses charitable effort by distracting both our designs and performances, wastes our means, whether personal, pecuniary, or religious, and reduces the order and moral agency of our admirable parochial system to confusion and inefficiency. Could all the decidedly religious in a parish combine with the minister in religious and charitable effort, in resisting abounding iniquity, and encouraging piety and order, both in public and private; this "communion of saints" would, under God, exhibit so real and vital an excellence in Christianity, that the blessed result could not but be a general conviction of its excellence. It is the devil's own maxim, "Divide and conquer:" his grand object is to foster disunion, and to separate that he may destroy. When will our eyes be open to the wide-wasting malignity of this mischief? When will Churchmen aim at the largest comprehension, by correcting a discipline which they confess to be

imperfect, by forbearing to insist on the observance of ceremonies which they allow to be indifferent, and by reforming abuses which they admit to be scandalous? And when will Dissenters abate excessive pretensions, give Churchmen credit for honest intentions, and while they admit the doctrinal excellencies of our Church in essentials, forbear to magnify with uncharitable triumph her imperfection in circumstantialia? I have no hope that these evils will find any qualification in the means which have been hitherto adopted to correct them. It is not in legislative liberality, or in a renewed conference at Hampton Court, or the Savoy, or in volumes of controversial discussion, that I conceive the remedy will originate; these will either be superseded as unnecessary, or will be the consequence of that better spirit they are undertaken to promote. Once let the Christian community at large but feel the practical blessedness of that "Communion of saints" which our Church proposes in her baptismal service, and in all her consequent formularies, and, the end being obtained, the means which have been hitherto adopted must necessarily cease.

'And are we making no approach to this blessed concord? The signs of the times convince me that we are. Are not serious men aiming at the same object? Is not the establishment of the Redeemer's kingdom the common aim of every pious Churchman and Dissenter? By whatever name we designate ourselves as Christians, is not every Christian who really honors Christ, alive, each in his respective degree, to the awful condition of perishing man whether near or distant, and exercising himself in his own communion to extend the common blessings of salvation to all? Nor have we only one common aim: there is, blessed be God, one common means, which is, I trust, the earnest of a growing union in circumstantialia also. The Bible Society I cannot but hail as the expression of the mass of the wise and good throughout the land, to merge their prejudices and differences, so far as they may, in one grand effort to promote the common cause. There are other societies doubtless most excellent in design, and most efficient in practice; but these consist either exclusively of Churchmen or Dissenters, or indifferently of both, meeting on some common ground of charity, each of which has its respective importance in promoting union. But it is the Bible Society which is the grand expression of popular sentiment: inasmuch as there are more Churchmen probably conducing to its support than can be found in any society of Churchmen; and more Dissenters enlisted in its cause than are enrolled in any society of Dissenters. Here then is a grand practical advance made towards unity, without once mentioning the term: this blessed end following as an effect, from the holy principles by which the society is combined. It is in fact, a louder voice than that of parliament, or convocation, or conference at Hampton Court or Savoy, or of ardent disputants whether for ceremonies or against them: it is vox populi which is indeed vox Dei in its most intelligible sense. It is practical unity; the actual attainment of concord without the expressed design; that concord being the necessary consequence of so holy an object, not its declared intention. And as it is evident that the simplicity of the ob-

ject proposed is the real ground of this concord, may we not hence learn the wisdom of simplifying every object, to which we expect the general concurrence of mankind? Let us hope that the reign of simplicity is advancing, for, as it does advance, may we expect the return of peace. But viewing this union in the most favourable light, it is after all but the dawn of unity, the first fruits rather than the crop. It is in the enlarged "communion of the saints" in which unity can alone be found: one in Christ their head, they are firmly united in him; and let the energies of our Church have but full play in producing this communion; let the vigour of our faith be but proportioned to the extent of the promise to the children of believers, and under God we might expect a communion, the blessedness of which would deprive separation of all its pretexts,—a communion which would exhibit discipline reformed, scandal abated, Christianity illustrated in all its practical suitableness, ignorances pitied, infirmities tolerated, dissent conciliated, the reign of love, and concord, and peace. Here would be such a community as would utterly annihilate dissent, for dissent would then be separation from the choicest blessings, a voluntary banishment from the happiest condition of society to which man could hope to be admitted on earth.' pp. 281—286.

We have left ourselves no room to notice more particularly the contents of Mr. Budd's volume. Notwithstanding its paradoxical title, and what we deem his fallacious theory in reference to the services of the Church, it will be found replete with valuable admonitory remarks, and will, we trust, be extensively useful in awakening a devout spirit among the members of the Established Church. In his main position, with a slight modification, we are disposed entirely to coincide; namely, that the religious education of our children, and the maintenance of family religion, afford the best means of national reformation. With regard to the Author's views of Infant Baptism, we give no opinion; but we cannot withhold our recommendation of a volume which contains, mingled with opinions from which we may differ, so much admirable sentiment and seasonable admonition, and which breathes a spirit of such fervent piety and Christian charity.

Art. III. 1. *The Celtic Druids.* By Godfrey Higgins, Esq. F.S.A. 4to. pp. 425. Plates. Price 3*l.* 3*s.* London, 1827.

2. *De l'Architecture Egyptienne.* Egyptian Architecture, considered in its Origin, its Principles, and its Taste, and compared in those points with the Architecture of Greece. By M. Quatremère de Quincy. 4to. pp. 280. Paris, 1823.

MR. HIGGINS—not the ever-memorable 'Mr. Higgins of St. Mary Axe,' but 'of Skellow Grange, near Don-

easter'—is very much distinguished by two qualities which have contributed rather doubtfully to the improvement of his book. He is sadly afflicted with Hierophobia, and happily gifted with a self-complacency that never suffers him to doubt, for a single instant, the entire validity of whatsoever absurdity it may please him to patronize.

Priests and pietists are remorselessly hunted down by Mr. H., from his preface to his peroration. In the former, we have the customary snarl at 'bigots' and 'base passions;' and from the latter, we shall immediately exhibit a choice sample for the edification of our readers. Priests are, with this gentleman, the thorough-going pests of mankind. They have perverted theology, poisoned politics, falsified history, and it seems that they have been most mendaciously malicious and mischievous touching etymology.

'Of all the evils which escaped from Pandora's box, the institution of priesthoods was the worst. Priests have been the curse of the world. And if we admit the merits of many of those of our own time to be as pre-eminent above those of all others, as the *esprit du corps* of the most self-contented individual of the order may incite him to consider them, great as I am willing to allow the merits of many individuals to be, I will not allow that they form exceptions strong enough to destroy the general nature of the rule. Look at China, the festival of Juggernaut, the Crusades, the massacres of St. Bartholomew, of the Mexicans, and of the Peruvians, the fires of the Inquisition, of Mary, Cranmer, Calvin, and of the Druids; look at Ireland, look at Spain; in short, look everywhere, and you will see the priests reeking with gore. They have converted and are converting, populous and happy nations into deserts, and have made our beautiful world into a slaughter-house drenched with blood and tears.'

In this spirit and temper does Mr. Higgins enact the philosopher; and the enlightened charity which prompts him to condemn ecclesiastics *en masse*, with a qualifying bow to those 'of our own time,' (on the principle, we suppose, of *excepting the present company*,) is not more conspicuous than is the exquisite discrimination that has swept into his pages all sorts of scraps,—a beggar's meal of authorities,—sometimes elucidating the subject, and as often 'puzzling the will,' and leaving us in grave wonder 'what it's all about,' but always illustrating the singular construction of the Writer's mind. We have no excessive predilection for ecclesiastical orders; we are not priests, nor does the world hold more strenuous advocates than ourselves for the most liberal construction of the rights of conscience and the 'liberty of prophesying;' but we own no sympathy with the vulgar violence that charges upon priests the

calamities of mankind, without allowance for circumstances, without distinction between systematic atrocity and casual error, without a free and ample record of all that has been done by them for the instruction of ignorance, the alleviation of misery, and the advancement of civilization. It is impossible to trace, with an unprejudiced mind, the ecclesiastical history of Europe, without acknowledging that, amid much and mischievous interference with the business of civil government, and the security of private life; amid obstinate and destructive efforts to establish a paramount control over every order of the state, and an unhesitating employment of all means and all weapons in the attainment of whatever object might be in view, —there has been mixed up with all this, a large portion of remedial action and meliorating influence. For the conservation of literature; for the infusion of a milder spirit amid the ferocities of the feudal times; for their resistance to the oppression of kings and nobles; for these and for other instances of beneficial ministration, let some abatement be made from the fierce anathema levelled against all priests but those 'of our own time.' In behalf of one, at least, among those whom Mr. Higgins has thus consigned to infamy and execration, we challenge the array, we demand a fair trial and a competent jury. Let Calvin's unimpeachable integrity; his exalted sanctity; his firm stand for truth, and self-denying devotedness to its cause; the salutary and wide-spread influence of his personal labours, and his admirable writings; let these be fairly estimated, and we shall hear rather less than we have of late been accustomed to hear ignorantly re-echoed, of the one deep blot on an else spotless name. The dreadful punishment inflicted on Servetus, was in compliance with the notions of the time; but a man like Calvin, we admit, should have been superior to the errors of his age. It was defended by a mistaken application of Scripture authority; but Calvin should have better known the character of his sanction. His act was in the stern spirit of the law, while his creed and his Christian experience should have referred him to the canons of a more merciful dispensation. But let it not be forgotten, that he had no personal end to serve; that, if ever there lived an individual above all imputation of priestcraft or hypocrisy, Calvin was the man; and that, although an act of unrelenting severity was perpetrated, it was not done in the wantonness of cruelty, nor in the lust of power, but in erroneous deference to principles and prescriptions which, even in our own times and in enlightened countries, retain a strong grasp on the prejudices of men.

The volume which is made the depository of Mr. Higgins's *Celtic Adversaria*, consists of two divisions. The first, and in-

comparably the more valuable, contains a considerable number of plates, lithographed in an exceedingly artist-like manner, representing, in various aspects of perspective and projection, the more important remains of what is usually considered as Druidical structure, existing in different and distant regions of the globe. These are of most gratifying execution. They deserve better company than the very indifferent wood-cuts which serve as head-pieces to some of the chapters, and which make a miserable appearance *vis-a-vis* with the beautiful little lithographs that, in the office of *culs-de-lampe*, bring up the rear of the preceding sections. An introduction of considerable length and interest furnishes valuable details concerning the various erections and localities illustrated by the drawings; and it is much to be regretted, that Mr. Higgins has not confined himself to this portion of his labours, somewhat enlarging his view, and collecting additional materials. He has, however, aspired to the honours of a system-builder, but, as it appears to us, utterly without success. His materials may, or may not be, sound, but his arrangement is bewildering, his scaffolding *shaky*, and his sub-structure without solidity. His 'argument' shall be given in his own words.

'It is the object of the Author in the following work, to shew, that the Druids of the British Isles were the priests of a very ancient nation called Celtæ. That these Celtæ were a colony from the first race of people; a learned and enlightened people, the descendants of the persons who escaped the effects of the deluge on the borders of the Caspian Sea. That they were the earliest occupiers of Greece, Italy, France, and Britain, arriving in those places by a route nearly along the forty-fifth parallel of north latitude. That, in a similar manner, colonies advanced from the same great nation, by a southern line, through Asia, peopling Syria and Africa, and arriving at last by sea, through the pillars of Hercules, at Britain. In the course of the work, the mode in which the ancient patriarchal religion, as well as those of Greece and Italy, were founded, will be pointed out; and the Author flatters himself that he shall have much strengthened the foundations of rational Christianity. He will shew that all the languages of the western world were the same, and that *one system* of letters, that of the ancient Irish Druids, pervaded the whole—was common to the British Isles and Gaul, to the inhabitants of Italy, Greece, Syria, Arabia, Persia, and Hindostan; and that one of the two alphabets (of the *same system*) in which the ancient Irish manuscripts are written, namely, the Beth-luis-nion, came by Gaul, through Britain, to Ireland; and that the other, the Bobeloth, came through the Straits of Gibraltar.'

Now, whether it is that we have an instinctive dislike to hypotheses, or that, in this particular hypothesis, there is something essentially incongruous or infirm, we confess that there

appears to us a *primâ facie* overcharge, a most suspicious precision, both in the synthesis and details of this snug theory. That, in a matter beyond the range of specific record, an investigation where the particulars must be collected from hints and plausibilities, from remote cognations and vague resemblances, from alphabets and dialects, from monuments and traditions,—a subject that has elicited almost as many opinions as it can reckon up writers; that, in such an ambiguous concern as this, it should be thought seemly to assume the language of demonstration, while it may have its effect upon the inexperienced, tends to make an unfavourable impression on those who are profession proof.* Mr. Higgins does, in fact, seem to have a mortal dread of coming into contact with the learned. His preface has for its main object, to cajole the ignorant into a belief, that they can be made to understand the filiation and fraternity of languages without the painful processes of protracted and consecutive investigation. ‘I am convinced,’ he says, ‘that the unlearned reader will be satisfied that the Hebrew is *essentially the same* as the Greek and Latin—having, like them, *its five vowels*’!! That an unlearned man may be ‘satisfied’, is but little to the purpose. That he can be satisfied on adequate grounds, is absurd on the very face of the assertion. And of the necessity for learning, various and profound, in order to a comprehension of the merits of the question, the volume before us affords, in more respects than one, tolerably decisive illustration.

We were contemplating, with somewhat of dismay, the formidable accumulation of authorities which lay before us, and were endeavouring, without much success, to trace their distinct bearing and connection, when a slight circumstance or two, awakening our suspicion of negligence, suggested the expediency of having recourse to verification. The result of our very first essay in this process, gave us the measure of the reliance to be placed on Mr. H.’s citations.

‘About the beginning of the French Revolution, the celebrated philosopher Baillie (Bailly) published his history of Ancient Astronomy, in which he endeavoured to prove, that the first race of men after the Flood had been situated on the east of the Caspian Sea, and thence had extended towards the south. This he defended with so much talent, that it raised an outcry from the bigots in all quarters, who spared no exertion to run down and misrepresent what they could not refute; and to this end, some men who ought to have been above such unworthy proceedings, lent themselves.

‘The following is a passage of Sir William Jones’s, quoted with approbation by the Rev. Mr. Maurice. Speaking of the doctrine of M. Baillie (Bailly), Sir W. Jones says: “Great learning and great acuteness, together with the charms of a most engaging style, were

indeed necessary to render even tolerable a system which places an earthly paradise, the gardens of Hesperus, the islands of the Macares, the groves of Elysium, if not of Eden, the heaven of Indra, the Peristan, or fairy land, of the Persian poets, with its city of diamonds, and its country of Shadcam (so named from pleasure and love), not in any climate which the common sense of mankind considers as the seat of delight, but beyond the mouth of the Oby, in the Frozen Sea; in a region equalled only by that, where the wild imagination of *Dante* led him to fix the worst of criminals in a state of punishment after death, and which he could not, he says, even think of without shivering." I have scarcely ever met with a more wilful misrepresentation than this. Most uncandidly Sir W. Jones conceals from his readers, that M. Baillie spoke of a time previous to the Flood, and founded his doctrine upon a supposition that *before that event*, in consequence of the axis of the earth being placed in a different direction from that in which it now is, and other causes, the climate of the Polar regions must have been mild and temperate.'

Mr. Higgins connects with this exposure of Sir William's delinquency, a note, in Mrs. Candour's most mawkish style, lamenting the 'power of religious bigotry to corrupt the mind of even the best of men'; and he then proceeds, in the following chapter, to give the real hypothesis of Bailly.

'In his treatise on the origin of the sciences in Asia, that most excellent man and great astronomer *Baillie* has undertaken to prove, that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior even to the Egyptians or Indians, immediately after the Flood, inhabited the country to the north of India, between the latitudes of forty and fifty, or about fifty degrees of north latitude, a country which would not be, as artfully represented by Mr. Maurice, to throw discredit on the doctrine which he could not refute, uninhabitable from perpetual snow, but a country possessing a climate somewhat milder than that of London—than that of latitude fifty-one and a half. M. Baillie endeavours to prove, that some of the most celebrated observations and inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes, and that arts and improvement gradually travelled thence to the equator.'

And we have then a great deal more, to very little purpose, about M. Baillie, whose name is constantly thus misspelt; a rather unusual circumstance when a writer is well acquainted with his referee, and an ominous occurrence in a work of which the value mainly depends on scrupulous accuracy. Further suspicion was induced by the vague and indefinite way in which these matters are brought forward, and the very imperfect, not to say grossly incorrect representation of facts and opinions. Mr. Higgins appears to imagine, that Bailly is misrepresented by the assignment of his grand primary nation to a residence

in the Frozen Sea, and by the omission to cite his hypothesis of a change in the direction of the earth's axis; whereas Sir W. Jones was perfectly right, and Mr. H. has proved nothing but his own very superficial acquaintance with the works of which he writes so fluently. Bailly *does* affirm the location in question, and is so far from assigning, as a reason for its habitability, the supposed alteration in the obliquity of the poles, that *he argues against it*. We shall occupy a page or two in setting this matter right; and we are the less reluctant to indulge in this digression, as it will enable us to give some account of two very interesting volumes, but partially known in this country, and, we apprehend, not very extensively read even in France.

It was not 'about the beginning of the French Revolution', but about midway between the years 1770 and 1780, that Bailly published his *History of Ancient Astronomy*; a work of which our knowledge is but slight, and which we have no present means of consulting, though the two volumes of "*Astronomie Moderne*, 1779," lie before us. In the first of these publications, M. Bailly 'spoke', to use his own language, 'of a 'nation destroyed and forgotten, which preceded and enlightened the most ancient known races.' He affirmed, that 'the 'light of science and philosophy seemed to have descended from 'the north of Asia, or at least to have shone under the parallel 'of fifty, before it reached India and Chaldea.' These notions were by no means universally received; and, among others, Voltaire proposed objections. Of this last circumstance Bailly availed himself, to address a series of letters to his friend, restating his hypothesis, with additional arguments and illustrations. These "*Lettres sur l'Origine des Sciences, et sur celle des Peuples de l'Asie*" (Paris, 1777) commence with three letters from 'le Vieux Malade' himself, written in the peculiar style of epigram and *persiflage* which distinguishes all the works of that gifted and mischievous individual. Then follow the elucidations of Bailly, written in a light and graceful style, and containing much that, whatever may become of the system maintained, well deserves perusal. He concludes in favour of his previously affirmed position, deeming himself entitled to assume as highly probable, three principal facts: 1. The primary existence of a highly civilized people, well instructed in science and art, under or near the parallel of forty-nine degrees; 2. The gradual movement of knowledge from north to south; and 3. The high temperature of the earth in its original state, and its slow but steady progress towards refrigeration. It is in connexion with this last particular, that he takes occasion to reject the very notion which Mr. Higgins represents him as maintaining. The discovery of

elephants' bones in Siberia had led to the obvious conclusion, that those regions must have previously enjoyed a more genial climate, adapted to the known habits of those animals.

'You are aware, Sir,' writes M. Bailly, addressing Voltaire, 'of the various fancies that have been devised in explanation of this evident change of temperature. No one assigned an alteration in the temperature of the globe. This explanation was too simple for immediate acceptance; it is nothing more than the fact itself: besides, M. de Buffon was not yet come. Some learned men have thought it preferable to turn the axis of the earth, to direct it along the ecliptic, and to place the north pole in the torrid zone. They have sacrificed without pity one half of the globe, one part of the human race; for, whilst the earth presented unceasingly one of its hemispheres to the sun, the other was condemned to the extremity of cold, to an eternal night, and all this for the accommodation of elephants. It is, however, nothing more than this trifling circumstance that has turned the world topsy-turvy, and reduced philosophers to these distressing exigencies. . . . But let us not blame the philosophic authors of these opinions; they have followed the tortuous march of the human mind, which can never arrive at true and simple ideas but by circuitous ways.'

So much for M. Bailly's advocacy of an alteration in the axis of the earth! But Mr. Higgins will complain, that he still hears nothing of the identity of the Gardens of the Hesperides with the islands of the Frozen Ocean, and we hasten to satisfy his curiosity. In a continuation of the former volume, under a modification of title, "*Lettres sur l'Atlantide de Platon*" (Paris, 1779), M. Bailly pursues his inquiries, and, with a happy combination of learning, eloquence, and sportiveness, endeavours not only to make good his ground, but to carry his primitive tribes still further north—to the very localities where Sir William Jones found them in the system of the accomplished Frenchman.

'It is doubtless,' exclaims Bailly, 'a strange conclusion, this ancient habitation of mankind in Spitzbergen, Greenland, and in Nova Zembla. I was as much struck as you may be at this singularity: it was with difficulty that I could realize it in my own mind. I proposed, in my first letters, this origination as a conjecture only; then I went no higher than the forty-ninth degree of latitude. If I now go beyond this, I am led by facts: if I am less timid, I have derived hardihood from the perception of truth.'

We do not deem it necessary to engage in any further exposure of Mr. Higgins's blunders and flippancies; nor should

we have thought it worth while to occupy so many of our pages with this instance of his hap-hazard style of writing, had we not happened to catch him trespassing upon enchanted ground. William Jones and Jean Sylvain Bailly are names that call up recollections of strong but mingled interest. They were both amiable men and delightful writers, both attached to the cause of freedom, and actively engaged in the defence and dissemination of its principles; but the latter, thrown among desperate men and amid atrocious scenes, must have painfully felt the absence of those prospects and hopes which he had rejected in rejecting the Christian faith. In the deep tragedy of his dying hour, he must have felt the *grand peut-être* of philosophy, to be a miserable substitute for the present aid of Him who is mighty to save.

We have suffered ourselves to be detained too long from the double object that we had in view, when we took up Mr. Higgins's volume. We had intended to give a general exhibition of the various theories connected with the origin and the migrations of the Celtic races, including an abstract of the very learned and valuable work of Pelloutier, — "*Histoire des Celtes*," together with a notice of Pinkerton's "*Recherches sur l'Origine et les divers Etablissemens des Scythes ou Goths*;" a translation completed under his own superintendence, with great improvements, of his English work on the same subject. Mr. Higgins passes by this treatise with a sneer: he would have done better to handle it argumentatively. We much question, indeed, if he has any real knowledge of its contents in its improved condition. Pelloutier's theory ascribes to the Celts a Scythian origin, bringing them from the regions north of the Alps and the Danube, and divides Europe between them and the Sarmatians. Pinkerton, on the contrary, treats them with very little ceremony. He affirms that they were a mere handful of dirty and wandering savages, the most ancient inhabitants of Europe, dispossessed and well-nigh exterminated by the Scythians or Goths, who came from Persia, and ultimately overran the greater part of the European continent. It would not, perhaps, be difficult to reconcile the various theories on this subject. Much of the difference is merely nominal; and a work which should briefly, but distinctly, elucidate and establish the true medium, would materially facilitate historical investigation. Into this subject, however, we cannot now allow ourselves to enter.

Our chief object (to which we must confine ourselves) was to offer a few observations on the probable consecution of architectonic history, with the purpose of preparing the way for an explanation, on a future occasion, of what is, in our opinion,

the true theory of invention and change, with reference to what are usually styled the Classical and Gothic systems of architecture. It appears to us, that there may be traced, from the earliest to the latest remains of antiquity, a very simple and obvious line of advance and improvement, sufficiently steady and consistent to present but few instances of those abrupt transitions which occur in almost every other department of human science.

The earliest erections of which we have any distinct account, (excluding from our present inquiry the details of architecture purely domestic,) are the memorial stones described in the Old Testament. All the remaining structures of remote antiquity, which are usually referred to the times and practices of the Druids*, are of this kind, and are probably connected with the same system. Without attending to the single stones which are found in various localities, and which clearly belong to the same class, we shall first describe a singular and stupendous monument now existing in France, and exhibiting, we have no doubt, the very oldest specimen of architectural arrangement. At Carnac, a small town in the department of the Morbihan, are to be found immense ranges of upright stones, about four thousand in number, and disposed in 'eleven straight lines,' about thirty feet from each other, the spaces between the separate stones varying from twelve to fifteen feet. The highest rise about twenty-two feet above the surface. These gigantic erections stand on a large sandy plain, nearly unbroken by tree, bush, or vegetation of any kind; nor does there appear to exist any authentic tradition respecting their origin and purpose, unless we are to receive as such, the legends of the local residents, who, little visited by travellers, and insulated by a difficult country and nearly impassable roads, are necessarily ignorant and unobservant. They tell of petrified armies, of demon architects and hobgoblin dances, of Roman camps and concealed treasures. Nor do the learned seem to be more lucky in their conjectures. Caylus talks of sepulchres; others 'babble' of entrenchments; and the most knowing of them all sets the thing down as a 'celestial pro-

* Pinkerton is very petulant upon this erroneous application, as he deems it, of the word Druidical. 'Those who speak of Druids in Germany, Caledonia, or Ireland,' he says, 'speak utter nonsense, and have not a single authority to support them. Druidic antiquities there can be none, except there be any oak-trees two thousand years old: those childishly called Druidic are Gothic, and are found in Iceland and other countries where the very name of Druid was unknown.' *Dissertation on the Scythians. Part I. p. 68. Lond. 1787.*

'blem,' apparently because there is not the slightest reason for such a supposition. That it was, in some way or other, a religious structure, is highly probable; but the only purpose of illustration, for which we shall avail ourselves of its description at present, is the example which it gives of the first and simplest effort to produce effect and complication in architecture. Elementary and altogether rude as are the principles of its composition, there is yet an air of wild and barbarian magnificence in this immense collection and orderly arrangement of enormous blocks*.

The next stage is supplied by the combination of the same elements with a more artificial system of arrangement, in the 'Temple' of Abury in Wiltshire. This singular monument, with its avenues, and its larger and smaller circles, is said to represent a snake passing through a ring; more probably, we think, a serpent with a single, or, perhaps, as marked by the two interior circles, a double coil. However this may be, it exhibits the earliest style of circular arrangement, consisting in the elevation of single stones in that form, without any attempt at more decided connexion.

Stonehenge, with its circles, its ovals, and its trilithons, indicates a considerable advance, and the probable intervention of some individual of inventive genius in art. It made a decided approach to the higher systems of construction, and its shattered relics still give impressive intimation of its primal grandeur. An outer circle of gigantic stones, crowned and

* Sir W. Ouseley describes a monument of a similar but ruder description, which is found near Darab in Southern Persia. It consists of a cluster, 'irregularly circular,' of large rude stones, from twenty to twenty-five feet high. One, very tall, stands nearly in the middle. Another, towards the west, resembles a table or altar, being flat at the top; and under two or three are cavities or recesses, which are probably natural or accidental. The learned Travelier was struck with its general resemblance to our 'Druidical' circles; nor was this the only occasion on which that coincidence suggested itself in the monuments found in this part of Persia. See Ouseley's Travels. 4to. vol. ii. p. 124. In the plains of Oojaun, on the road from Tehraun to Tabriz, are found some large and upright *hewn* stones arranged in right lines, of apparently high antiquity, which, Chardin tells us, formed a place of assembly for giants in the time of the Kaianian dynasty. They are still called *Jan-goo*, the place of council; and a local tradition states, that, during the reign of Ghazan Khan, his nobles used to meet here in military conclave. Ouseley, vol. iii. p. 395. Morier's Second Journey, p. 210. The description given is too indefinite to enable us to decide with certainty on the precise character of this monument.

connected by massive architraves or imposts, is succeeded by an interior ring of small ones standing separate; and within this is an oval arrangement of five trilithons, or two uprights and a transverse, with a similar accompaniment of smaller stones. A most ingenious and probable conjecture proposed by Mr. Cunnington, suggests, that the interior circles of smaller stones, which greatly impair the majestic simplicity of the edifice, did not originally belong to it, but were additions made by subsequent and inferior designers.

Now, without affecting to insinuate any positive connection, or to trace out any intermediate links, between the peculiar style of these 'Celtic' monuments, and the rudimental character of the Egyptian architecture, we think that the latter is very much the kind of gradation that might have been expected to succeed the former. It is true, that there is an immense interval between even the most finished work of the Scythic architects, and the most simple erection of Egyptian artists, but not greater than exists between the sterile complication of Abury, and the effective as well as scientific execution of Stonehenge.

The architectural system of Egypt is exceedingly well illustrated by M. Quatremère de Quincy, in the very interesting volume which, though somewhat beyond our limits as to date, we may be permitted to cite as the ablest analysis of its peculiar subject that has come under our notice. It was composed at a still earlier period, though it was not published until the French expedition to Egypt had directed, in an especial manner, the general attention towards that important region. The volume would gain by compression; the matter of a sentence is sometimes beaten out to the surface of a page; but the Author's views are so sound, and his elucidations so satisfactory, that it would be fastidious to complain heavily of a little redundancy of phrase. His general theory may be briefly stated. All the systems of architecture that have come to our knowledge, may be referred to three types; the tent, the natural or artificial cavern, and the hut or carpentry. To the first belong the frittered and fantastic buildings of China*; from the second originated the massive structures of Egypt; and the third suggests the elementary principle of Greek construction. With some limitations, we are not disinclined to admit this theory†; and

* With these we may class the *Takhts* or pavilions of Persia, scarcely less frail and moveable than the summer tent.

† The tree or arbour, as the origin of the hut, must of course be included under the last of these types.

we may possibly take a future occasion of illustrating and modifying its application.

‘When’, observes M. de Quincy, ‘we analyse these three models of the art of building, and the results of their imitation, we readily perceive, that the model of Grecian architecture was the richest in combinations, and that which combined in the most just proportion, the advantage of solidity, with the attractions of variety.’

‘It should, in fact, appear, that caverns and excavations would offer to art a model of so finished and complete a kind, that imitation could neither add nor go beyond it. In the tents which were the type of Chinese architecture, there were too many trifling things to imitate. Moreover, this model, being deficient in solidity, caused the architecture that followed it, to fail also in acquiring this first and most important quality; that indeed of which the appearance is as necessary as the reality.’

‘Extreme heaviness and extreme lightness were the necessary results of the two imitative systems of Egypt and China. There is too little to imitate in the first model; or, to speak more correctly, there is nothing to imitate; there is neither transposition of forms, nor change of matter. In the second, imitation becomes fertile, inasmuch as the kind and the matter of the model, are too far removed from the nature and material of the copy. There is too much of the positive in the one, and too much that is fictitious in the other.’

‘Let it be further observed, that, in excavations (*souterrains*), there necessarily prevails a monotony of forms, a uniformity of adjustment, which tended to induce the adoption of that perpetual repetition of similar members, which is the source of *cnnui*, that is to say, of sameness. Tents, on the other hand, readily accommodating themselves to all sorts of whims, of course communicated to art the greatest possible variableness of form, and inspired it with a capriciousness in details that is incompatible with the simplicity and harmony of arrangement that alone can enable architecture to gratify at once the taste and the judgement.’

‘Carpentry, on the contrary, at once solid and light, or susceptible of becoming more or less of either, was the happiest possible middle term for architecture. Wood, according to the observation of Algarotti, was the substance most capable of affording to art the greatest variety of mouldings, modifications, and varied ornaments. It is obvious to the slightest attention, that it comprehends the germ of every detail that can contribute to usefulness and beauty.’

Such is the general outline of the Author’s theory. We must refrain from pursuing the subject any further in the present article; but shall resume it on some future occasion.

- Art. IV. 1. *A Fireside Book*; or, The Account of a Christmas spent at Old Court. By the Author of "May you like it." foolscap 8vo. pp. 230. Price 6s. London, 1828.
2. *London in the Olden Time*; or, Tales intended to illustrate the Manners and Superstitions of its Inhabitants from the Twelfth to the Sixteenth Century. Second Series. Small 8vo. pp. 330. Price 10s. London, 1827.
3. *Stories of Chivalry and Romance*. 12mo. pp. 276. Price 6s. London, 1827.

WE cannot keep pace with the Author of *Waverley*: he has distanced us by about twenty volumes; and, indeed, a three-volume tale is too much for us. Tales, however, are the order of the day. Sir Walter left off writing poetry just as the tide was turning; he has thus succeeded in obtaining a second harvest of laurels, the poet being already forgotten in the novelist. Poetry has become too cheap, owing to the redundant supply: it has been over-manufactured. Time was, when a tolerable versifier was looked upon as a clever fellow, and a good poet was a prodigy. The appearance of a volume of poems from a new writer possessing any claims to taste or genius, was an event in the literary world, which excited some curiosity; and when a poet died, the Muses wept. Now, all who read, are writers of poetry, that is to say, of verse: the patent of genius has expired, and all can imitate the article sufficiently well to deceive the vulgar; so that no one cares about the poet and his works. Where once he might have found admirers, he now meets with jealous critics and rivals; and his pretensions to fame are resented as a monopoly contrary to the spirit of free trade. Under such circumstances, what can he do but put his imagination to a new employment, and write poetry in the shape of tales?

A good story-teller, however, differs essentially from the poet as to the species of talent which is required, and the powers of thought which are called into exercise. The one is the *troubadour*; the other the *trouveur*; and the bard was going out of fashion when the *jongleur* became the favourite. The one is conversant chiefly with sentiment; the other is the historian of manners. The one draws inspiration from his feelings, and spins the fine web of his own reflections: the other sends his mind abroad on a tour of observation, and his materials are only fresh combinations of the stores of memory. The poet lives in and for a world of his own; the novelist is all eye and ear to the living scene of men and things. The former trusts to the sweet spell of breathing words to awake the associations which are the sources of emotion: the latter is comparatively careless of his language; his hold on the mind is maintained

by stimulating the curiosity, and it is by this avenue he takes captive the imagination. A writer of tales must, it is true, in order to succeed, be able to paint in words, to describe forcibly, and to narrate dramatically; which requires a command of language, and an easy flow of expression. But he differs from the poet, as the scene-painter differs from the historical painter. His object is effect; and so, it may be said, is that of the poet; but, in the one case, the effect is produced by illusion; in the other, by the permanent charm of finished art. It would be easy to pursue the contrast at greater length; but, lest the reader grow weary before he come to the end of the paragraph, we shall only add, that the poet and the writer of tales require a very different exercise of attention and sympathy on the part of their respective hearers. Good poetry will never be relished without a previous preparation of mind, and an effort of attention: it is music expressed to the eye, but which not every one can read,—which, in fact, the reader must, in a sense, perform himself, in order to understand. The story or tale requires no such complex or spontaneous effort of attention, nor any other preparation than the idlest of moods, in which, sitting by our fire-side, we feel to have just mind enough to be capable of such amusements. The poet requires us to think, and feel, and imagine: the novelist imagines every thing for us, and leaves us no time to feel the weight of a thought. The former invites us to soar with him through the wide empyrean. The latter puts us into a chaise and four, and whisks us round the earth; so that the mind has not the trouble of putting forth its wings. This seeming rapidity of movement, transferred from the narrative to the reader's mind, by an illusion the reverse of that which gives motion to trees, hedges, and houses, when we are whirled by them,—the quick succession of images and shifting scenery, is one great source of the pleasure which such works impart. The whole argument of an epic would not supply the novelist with a chapter. An *Iliad* would employ but *one Arabian night*, so far as regards the story; although, in the hands of an accomplished *trouveur*, it might be made to last through a thousand and one.

Notwithstanding all that we have said, the two distinct characters have sometimes, we admit, met in the same talented individual; and one species of composition has run into the other. Thus, we have had tales in verse, and poetry in the shape of prose narrative. *Marmion* is a romance, *Telemachus* a poem; or, more properly, each belongs to a mixed class, forming the intermediate link between the kingdoms of poetry and prose; as, in the animal kingdom, the ostrich that can only run, seems half a quadruped, while *Pegasus* and the griffin

tribe must be classed with the tenants of air. But such anomalies and exceptions do not disturb our rule. Poets are, in general, very indifferent and *prosy* narrators; while a delightful novelist or tale-teller is seldom capable of succeeding in poetical composition. Boccaccio, it is true, has left two heroic poems behind him, but who ever read them? If Le Sage had written an epic, who would have translated it? If the Author of *Anastasis* were to try his hand at a lyric, who could recognize his genius? Steele could not write poetry, nor Addison, (his hymns only being an exception, if they be his,) nor Swift, (his 'poems' are *no* exception,) nor Fielding, nor Defoe; nor, to come to our own times, Miss Edgeworth or Geoffrey Crayon. Goldsmith is a brilliant exception: he succeeded in every thing that he attempted. But let us state the case the other way. Imagine Milton setting about telling a fireside tale, or even Thomson, or Akenside! Mark how Campbell loses himself when he tries his hand at narrative, even in verse; and think of Wordsworth's long story about the pedlar, in his beautiful poem, which should have been called the *Discursion*. It is quite evident, that these two provinces of imagination, though they may seem to border on each other, are entirely distinct and unconnected, differing in their laws, habits, and temperature. Genius may be free of both, but only one of the two will be his native region.

If the reader has had patience with us thus far, he will be prepared to admit, that the distinction we have endeavoured to illustrate, must have an important effect upon the reader. In the first place, the consumers of tales and novels must be a class far more numerous than the consumers of poetry, by a proportion difficult to estimate. Next, the appetite for the former description of works, being originally stronger, and growing by what it feeds on, occasions a greater demand for an ever-varied supply. Poetry is like a generous wine, which does you good, but you can go without it, and prefer doing so to taking what is bad. Novels are, to the novel-reader, like his tea, which, though little more than 'hot water and loss of time,' he cannot dispense with. The favourite poem is a companion for life: the novel of last year is forgotten.

But further, since both the habit of mind, and the mood which poetry requires in the reader, differ so widely from that peaceful equilibrium of thought which disposes to what is called *par excellence* light reading, it follows, that the habit of indulging in the latter exercise of mind, must have a tendency to indispose, not to say disqualify for the former. The stronger excitement will destroy a relish for the simpler and purer enjoyment. The consequence will be, that more will be expected of the poet, in proportion as the moral excitability of the reader

is diminished. The imagination no longer kindles so easily as formerly, and the fault is imputed to the coldness of the poet. The finer springs of association are less ready to catch the impulse which a line, a word was once sufficient to impart; the elasticity of thought is weakened; and the consequence is, that that species of composition which demands a reciprocal exercise of mind on the part of the reader, ceases to charm,—except under circumstances of accidental and peculiar excitement.

We have no doubt that the habit of light reading weakens the relish for intellectual pleasures of a more refined description, and that it does so by enervating the sensibilities. Thomson must once in his life have risen early, or he could not so well have painted the high excitement of

‘ The cool, the fragrant, and the silent hour ;— ’

an excitement very closely akin to that which may be termed the emotion of poetry. No one was ever the worse for this sort of excitation. Contrast it with the excitement which comes on towards midnight with the quickened pulse, or that which some have procured from the ‘ dangerous balm ’, leaving to-day’s account to be settled with to-morrow ;—is it not obvious, that the same individual could not long be in a state to enjoy both sorts of excitement? Now, the analogy appears to us to be very close between this physical case and the mental one. There are literary pleasures which are so different in kind and in effect, as not to be enjoyed long by the same individual. There is a genial enthusiasm which the many never feel ; but every one is susceptible of the mere intoxication of the fancy.

It will not be supposed, that we mean to pass a sweeping interdict upon the reading of works of the description alluded to. We know that our advice would not be taken, were we to prescribe a total abstinence from such reading ; nor should we gain credit for abiding by the rules we gave. Our object is, to point out the danger of certain habits of intellectual indulgence. We have endeavoured at the same time to account for the increased demand for works of fiction, while poetry seems to have lost so much of its power to interest the reading public. These two circumstances appear to us connected as cause and effect ; and both, perhaps, may be traced in some degree to the spirit and temper of the times. The moral world is certainly moving with accelerated motion, and turns quicker on its axis. Every body, in this country at least, is hurrying forward. Every thing is got up in a hurry ;—epics, commentaries, novels, lives, palaces, universities, administrations,—all are got up against time. Flowers do not, we believe, grow faster than they

did a century ago ; but boys grow faster into men, and girls into women. Fortunes are more rapidly acquired and lost. There is a general stir in the political, the commercial, and the religious world. The consequence is, that every body is, or fancies himself busy. Every one now travels in a hurry. Reading men have no time, and read in a hurry. Authors, poets themselves, disregarding Horace, write in a hurry. There is a wonderful increase of knowledge in circulation, but never, perhaps, was there less reflection. ‘Many’, as Coleridge says, ‘mistake quick recollection for thought!’ Now, in such times as these, a poet has but a slender chance of winning a patient ear, or finding access to a quiet heart.

‘ He is retired as noontide dew,
Or fountain in a noonday grove ;
And you must love him, ere to you
He will seem worthy of your love.

‘ The outward shows of sky and earth,
Of hill and valley he has viewed ;
And impulses of deeper birth
Have come to him in solitude.

‘ In common things that round us lie,
Some random truths he can impart ;
The harvest of a quiet eye,
That broods and sleeps on his own heart.’

Such is ‘The Poet’s Epitaph’; (our readers need not be told that the lines are from Wordsworth;) it might serve as an epitaph upon poetry itself. Having now endeavoured to adjust the question between her and her rival, we shall proceed forthwith to give an account of the volumes which have given rise to this long reverie.

The Author of “May you like it” is too well known to our readers, to stand in need of a formal introduction. He was certainly very near being born a poet, for he has the heart of one, but he has more of the painter’s eye, with an historical imagination. He has the art of telling his story with all the air of an eye-witness, and you cannot doubt his veracity : although the circumstance took place a century or two ago, he was certainly present at it. He writes too in a domestic sort of style, and addresses you, as it were, in the tone of acquaintanceship ; so that you feel towards him almost the regard which one has for the poet, although, unlike a poet, he never talks of himself. Then, there is a purity and kindliness of sentiment pervading all that he writes, and his obvious aim is so much in unison with his sacred profession, that we feel constrained to suspend, in his favour, the restrictive laws of a stern criticism. The present vo-

lume comes recommended, too, by the benevolent object of the publication. In the *L'Envoy*, the Author begs the reader, if he has been amused, to recommend,—if he has only borrowed, to buy the book.

‘I am not’, he says, ‘selfish in asking this favour, except it be selfish to seek an honest pleasure. I am not selfish, for I am in truth asking an alms of you for some elderly gentlewomen of blameless character, who have been brought very low, almost to want, by no indiscretion of their own. It would be an insult to them, in their altered fortunes, to publish their names; so I must ask you to believe me, that if the volume sells, my profits of the first two editions will be devoted to them.’

The Fire-side Book comprises the supposed recitals of six evenings in the Christmas week, by the family assembled at Old Court, which venerable mansion is thus described.

‘Old Court is a large rambling mansion, built in different reigns, and in different styles, according to the taste or convenience of its various masters; and though a mere jumble together of incongruous buildings, it has a noble and truly venerable appearance, as you look down upon it from the steep hills surrounding the green valley where it stands. There is a fine old tower of sobered brick, one of those of Henry the Seventh’s time, just like that of Hadleigh Rectory. This tower is the gateway, and looks down a magnificent avenue of oaks, which the dappled deer often come bounding across, or where they love to stand in sultry weather, in their graceful groups, staring at one another, while arching and bending their beautiful necks, or tossing back their antlered heads.

‘One part of the house is very old—incredibly old to be inhabited; I believe, indeed, it is not inhabited, but merely kept from falling to pieces, from the fame attached to it. ’Tis an old crumbling tower, from the loop-holes of which, a very great-great-grandmother of the family, another Black Agnes, a most valiant dame, hight the lady Sybilla, with her ladies, defended her husband’s castle and property against a neighbouring baron, one of those unruly and treacherous fellows who would gladly take advantage, in old times, of a husband’s absence: he found a warmer reception than he expected from the wife. Then there’s an old gable which I admire very much, with all its beams of carved wood-work, and an old sculptured boss at the summit of its peak, and a light hanging casement projecting nearly a foot and a half from the building. The grandest portion of the mansion is a court or quadrangle, built in the reign of James the First, entirely of stone, with something between a cloister and piazza (I can’t tell which to call it), in the place of the lower story; in the centre is a little basin of crystal water, with an old river-god of white marble pouring his flood, or rather a fountain, from the beautiful Grecian urn on which he leans. The further side of this piazza is open to the terrace, the broad terrace, where not a pebble is out of its place, where you may often see the peacocks perched upon the

stone balustrade, and where, in summer weather, the stately orange and lemon-trees, already mentioned, are ranged along ; whence, also, you may survey all the fine formal gardens below, which Lady Clarice chose to abuse, and which I choose to admire ; and beyond the gardens rise such stately groves, such masses of dark feathering shade, broken only here and there by the silver shaft of a beech-tree, or the glimpse of a smooth hill-side, where the grass is emerald green, and the deer are feeding.'

' There is a wilderness at Old Court. I beg pardon of the shade of my Lord Verulam, I mean a "heath or desert," as he expresses it. The heath at Old Court. Hear him describe it. " For the heath, I wish it to be framed as near as may be to a natural wilderness. Trees, I would have none in it, but some thickets made, only with sweet-briar and honey-suckle, with wild-vine amongst them, and the ground set with violet, strawberries, and primroses ; for these are sweet, and prosper in the shade : and these to be in the heath, here and there, not in any order. I like also little heaps, in the nature of mole-hills (such as are in wild-heaths), to be set, some with wild-thyme, some with pinks, some with germander, that gives a beautiful flower to the eye, some with periwinkle, some with cowslips, some with daisies, some with red roses, some with lilies of the valley, some with sweet-williams red, some with bear's-foot, and the like. Part of which heaps to be with standards of little bushes prickt upon their top, and part without : the standards to be roses, juniper, holly, bear-berries (these but here and there, because of the smell of their blossom), red-currants, gooseberries, rosemary, bays, sweet-briar, and such like. But these standards to be kept with cutting, that they grow not out of shape."

' I must say this, however, for the heath at Old Court, that it is not quite so barbarous a piece of formal bad taste as that which figures in the pages of my Lord Verulam. Perhaps it was originally planted after the exact model of the heath described above ; but of this I am sure, it is not like it now, for the shrubs have been allowed to grow out of all shape and order, and, having been planted years and years ago, are now as tall and beautiful as trees ; and all the flowers they have suffered to run wild, according to their own sweet, vagrant will, so that the place, being naturally a spot which art could not greatly disfigure, the ground all broken by abrupt hills, and some little winding valleys, and a clear brook murmuring through the whole extent, it is now one of the fairest wildernesses that Nature ever made.'

' A word or two about the hall and the drawing-room, and no more descriptions at present ; but I must speak of them, as strangers sometimes ask to be admitted to the sight of them. The hall is spacious and lofty, with lantern skylights in the roof, and a fine oriel window reaching to the ceiling of its recess. This hall, vast as it is, being furnished with more regard to comfort than many modern parlours, usually serves as the common sitting-room ; and very warm it is, I assure you, in the depth of winter, for I have seen half the trunk of a good-sized tree blazing and crackling in that immense chimney, spreading a cheerful light into every remote corner, and gilding with

fresh lustre the frames of the portraits that hang highest upon the walls. The drawing room is indeed a charming room ; many persons find fault with the immense sash windows, which, like those at Hampton Court, came into England with William the Third, and were put in the place of the former old casements by the knight's father ; smitten, I suppose he was, by the glories of Dutch architecture. For my part, I like the drawing-room windows, for they let in floods of light, and make the room very cheerful, notwithstanding the hangings of Gobelin tapestry, and the ceiling of dark and pannelled oak. That ceiling, dark as it may be, is beautiful, for it is painted in some compartments with rich heavy wreaths of gorgeous flowers, and every cornice and every fluted beam enriched with colours and gilding. The tables, cabinets, high-backed chairs, nay, all the furniture in the drawing-room, is of ebony, with knobs and handles of ivory : the chimney-piece of snow-white marble, and over it such a picture—a full-length portrait of Lady Grace Fairfax, one of the ladies of the Pembroke family, who intermarried with that of Old Court, painted by that prince of portrait-painters, Vandyke.'

As a specimen of the stories, we give the conclusion of the first.

'Cyril Egerton had been ill, though not dangerously, and his recovery soon enabled him to pay his usual visit to his beloved Patience. Seven long years had passed away since the marriage of these two exemplary young persons had been suddenly broken off ; and they were still the same resigned and cheerfully happy beings, with their earthly prospects wrapt in the same impenetrable gloom.

'It was full term time, and the college to which Cyril belonged, being, from the high character of its tutor, unusually crowded, his time was more than commonly occupied. Yet, notwithstanding all his occupations, Cyril had managed to arrange a visit to his beloved Patience, from whom he had been long separated. On the very eve of his intended visit, while he was packing up, by the light of his little lamp, a few trifling presents which he meant to carry in his hand to his Patience, news was brought to him of the sudden death of the master of the college. Quietly he locked up his little basket, and with a sigh—nothing more of complaint than a sigh—gave up all idea of his visit to his love, and prepared to turn his attendance on the fresh duties which, during the interregnum occasioned by the master's death, were to devolve on him.—“I must wait till Saturday,” he said to himself some days after ; “the new master will have been elected then, and I will walk over in the even-tide, and spend the blessed Sabbath with my Patience.”

'Two candidates for the mastership of ——— College were named. They were both excellent and venerable men, and equally beloved by Cyril. After some deliberation within himself, he decided not to oppose either of them ; and as it happened that the hour of the election was that in which he delivered one of his lectures, he determined not to change the time of lecturing, and accordingly attended in the schools as usual.

' About a quarter of an hour before his lecture was concluded, Cyril was called out for a few minutes. It seemed that nothing very unusual had occurred, for he took up the book, which he had left open on his desk, and resumed the subject almost in the same words. One of the students, however, a young man, who resembled him in the character of his mind, and who was sincerely and gratefully attached to Cyril, observed that he gave a new turn to the subject. He was lecturing on the Epistle to the Hebrews; of course on the Greek text. Now Egerton was particularly happy in his critical remarks, and the former portion of his discourse had been almost entirely critical, but suddenly he turned only to the doctrinal and practical instruction conveyed in the sacred text. He dwelt particularly on those encouraging words: they are in the 12th chapter of the epistle, "Consider Him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds:" and once he referred for the support of what he advanced, to the 5th chapter of Romans; but though his voice was peculiarly calm and low as he read the words, "Tribulation worketh patience; and patience, experience; and experience, hope:" his cheek was so very pale, and the expression of his whole countenance so strange, that after the other students had left the schools and dispersed, the youth who was the private friend of Cyril, having in vain waited to see him come forth, stole back to the room to discover the cause of his delay.

' Cyril was seated just where they had left him, the book still open before him; but the young man was struck to the heart at the state in which he found him. Egerton had no strength to rise: his elbows were fixed upon the desk, and his head resting on his hands: and he was not merely weeping, his whole frame trembled with convulsive agitation, and tears gushed like rain from his eyes. The young man softly closed the door, and sitting down beside him, he asked, in a voice of affectionate interest, what had happened to distress him so dreadfully? He received no answer; for Cyril heard him not. He waited a little while, and then rose, and tried to take one of the hands which clasped his head. At this Cyril looked up; and when he saw his friend's well-known and sympathizing look, he wept with a fresh burst of emotion. Something very dreadful must have happened to him, thought the young man; for Mr. Egerton is usually one whose calm and sober cheerfulness I have never seen equalled. I should have named him as the happiest man I know, and now he suddenly appears the most miserable. But while he stood there, Egerton began to recover himself, and after he had become, in some manner, composed, he bent down his face, and covered it with his two hands for a short space of time. Then, as if Cyril had wished to answer his inmost thoughts, he grasped the hand of his young friend, and said, "I *am* the happiest man you know!—Come to my rooms with me and I will tell you all." But before they reached the rooms, the secret was told. An old bed-maker, who had waited on Evelyn for many years, saw him as he passed across the court, and, running up to him, seized his hand, and kissed it repeatedly.

' "Excuse the liberty I take, dear, good sir!" she said, and her tears stood in her eyes as she looked him in the face; "but my

joy makes me very bold. Well, God bless you and the sweet young lady! (for *I've* heard of her).—God bless you! You've been kind and good to all since you came a young stripling into this college, and I am sure every body will wish you joy as Master of the college." p. 51—55.

* * * * *

' When a little benefice in the West of England, which was in the gift of the college, fell vacant, the master, having resigned his office, declared his wishes, and was presented to the living. Thither he retired, and the blessings of all good men went with him. There they lived—that loved and loving pair—a long and happy life: there they died within a few hours one of the other—and they were buried in the same grave. You may see their tomb against the side-wall of the chancel in W * * * church. The tomb is of that soft, clear alabaster common in old churches; the figures are painted to imitate the life: they are kneeling, according to the quaint fashion of those days, one on each side of a low square pillar, covered with a pall of green, fringed with gold. They are dressed, she in a ruff and black fardingale, with her dark hair parted off her forehead under the modest cap and coif of the time; he in flowing robes, and trencher cap, and ruff, and peaked beard. A Bible lies open before them, with the words, so often mentioned in their story, graven upon it—"Tribulation worketh patience; and patience, experience; and experience, hope."

' EPITAPH.

' Here sleep, in hope, the bodies of
Cyril Egerton, Clerk, and his Wife Patience.
They died on the same day.

' Live to the Lord, and let Him be your feare;
Give Him that burden which you cannot beare;
And if awhile your wearie lot be cast
Through the darke desert which your Saviour past,
Look for His footsteps there, His spirit seeke,
'Twill guide you safely, though opprest and weake.
We found it so; and hence securely rest,
Hoping to wake in mansions of the blest.' pp. 56, 57.

The first volume of 'London in the Olden Time' we reviewed at some length; and we then expressed a wish to see a second series. As the Writer has taken us at our word, we cannot do otherwise than commend the volume to the notice of our readers. The aim of the Author has been, as in the former volume 'to exhibit the various romahtic or superstitious observances, and the picturesque institutions of the 'middle ages, in connexion with some of the most interesting localities of ancient London.

' In the conduct of the narratives, the Writer has been more anxious to preserve the *keeping*, and to present a correct picture of man-

ners and customs, than to astonish by intricacy of plot or singularity of incident ; and more willing to seize any peculiar trait of character, that would illustrate the now-forgotten customs or modes of thought of our forefathers, than to keep steadily in view the unity of story.'

This second series comprises four tales: a tale of the sanctuary of Westminster in the thirteenth century; a tale of Austin Friars in the fourteenth; a tale of Old St. Paul's in the fifteenth; and a tale of Finsbury Fields in the sixteenth. Here is a very pleasing picture:

'It was a fair scene that stretched out before the merry companies of citizens, who, with holiday garb, and holiday smiles, wended their way toward the Finsbury Fields. Within a short distance from the wide city-ditch, the Moor, now clothed in spring-tide verdure, extended. Beyond, Finsbury Fields, (a fair expanse of rich meadow-land,) spread out; and, to the right, Holywell priory, with its lately erected chapel, and close beside it the noble mansion of the wise and politic Sir Thomas Lovell; the church of St. Leonard, with its cross that marked the division of the three roads; and many a high gabelled farm and manor-house of the pretty village of Hochestone, each girdled by its fruitful homesteads, met the eye. Farther off, the tower of St. John's Hackney arose, amid the turretted mansions of some of the wealthiest citizens; and toward the north, the simple spire of St. Mary Iseldon; while, to the west, the lordly commandery of the Knights of St. John reared its magnificent spire, the black banner, with its white cross, frowning gloomily in the blue sky. And beyond, on its steep ascent, breasting the keen east winds that rushed over the Forest of Middlesex, like some veteran standing unmoved and collected to receive the lance-thrust of his foeman, stood the age-worn church and priory of the Nuns of Clerkenwell.

'Such was the varied scene that presented itself to the citizen as he passed beneath Moor-Gate or Alders-Gate; and well did it harmonize with the gay appearance of the holiday groups assembled on the level green, where the trial of skill was to take place. There stood the four bands of apprentices belonging to the Mercers', Grocers', Drapers', and Fishmongers' guilds; all habited in the same simple dress, and distinguished from each other only by the banners of their respective companies; while, around them, with looks of pride and gratulation, stood their friends and relations—from the grandfather, with his long gown, fur-lined hood, and brass-studded staff; and the grandame, with her close-plaited coif and thick muffler; to the young sister, with ribbon-decked hair and laced boddice; and little brother in bib and biggin, just released from the go-cart. And, beyond, stood a miscellaneous assemblage of monks and friars, "black, white, and grey;" long-frocked country-men, with their horn-tipped staves; men-at-arms, with buff coats, blackened and torn by pressure of the habergeon; and archers, in their well-worn coats of green, and barret caps graced with the red cross,

eyeing with good-natured smiles the important air with which the youngsters handled and bent their bows.

'Nor was the meeting ungraced by loftier company. There was Sir Thomas Lovell, in his damask gown, leading the lady prioress of Holywell, who, with rich furred mantle, and merlin on wrist, looked more like "dame of highe degré" than the devoted "*Ancilla Christi*;" and close beside the butt, beneath a rich tent, sat the lord mayor and sheriffs, surrounded by the city officers; the splendid gold chain and rich silver maces which had gleamed to the imaginations of the aspiring 'prentices in so many a witching day-dream, and glittered with such enticing brilliancy in so many a nightly vision, shining proudly in the sun.

'The signal was given: the cry "Fast" (a word always used by archers before loosing the arrow, and which was considered sufficient warning to hold them harmless if any mischief ensued) resounded; and many a grey-goose shaft sung gallantly through the air.'

p. 297—299.

As a specimen of the Author's spirited narrative, we must give the following.

' "Keep that strong thief, Norman, most especially safe," said the prior; "I had sooner lose both crosier and mitre, than he should not hang."

' "We have him safe, sir prior," replied Randall, "but the saints know what we can do with him. We might take him to Ludgate, but the warder will have nought to do with the abbot of Westminster's prisoners."

' "Heed not, but take him," answered he; "bid the warder put him in strong hold, on pain of excommunication."

' "Alas, sir prior!" cried Randall, "what use is excommunication here? they will undo at St. Paul's what is done at St. Peter's; and while our holy abbot is delivering him over to Sathan, the dean of St. Paul's will give him an indulgence, because he has spited the convent of Westminster."

' "Oh, were there but unity in our church!" muttered the prior bitterly, "how might we not trample down all that opposes our progress! Lead on!" continued he, elevating his voice; "Lead on to the Bishop of Chester's; he will put our prisoners in ward for this night, and to-morrow they will need it not."

' "And, I pray ye, my good fellows, now at last ye have got me, to give me a horse," cried Norman, with perfect coolness; "for ye have honoured me with so many chains, that I am no more able to stand under them than Abbot Walter beneath the weight of his trappings; moreover, I may as well go in state to the gallows."

' "Thou art a brave one," said Randall the leader, delighted with the reckless boldness of the outlaw; "thou shalt e'en ride behind me; Bayard is strong, and we'll ride like the Templars, double."

' "Like their banner rather", cried Ralph; "and, truly, Bayard with a thief and a lorel hath as goodly a burthen as though he bore two Knights Templars."

“Go forward”, said the prior sternly, “and beware how even in jest ye speak lightly of the servants of the church.”

By the flickering light of huge torches, borne by the preceding attendants, the prior and men-at-arms, well pleased with their success, took the road to the Bishop of Chester’s; and ere long reached that part of the Strand where the stone cross reared its hallowed emblem; and where, nearly opposite, the tall gallows, erected for the summary punishment of offenders, shewed most emphatically they were in a Christian country.

“I will go on, if it please ye, sir prior”, cried one of the men-at-arms, “for we prayed brother Leonard to come with us, in case there might be wounds and bloodshed; and, moreover, he hath so many night-spells that our company fear nought when he is with them.”

The sky, which had hitherto been overcast, was now brightening, and the moon, which had just risen, well supplied the place of the almost extinguished torches. The men-at-arms drew up beneath the cross, and awaited the arrival of their leader, Randall, who, very contrary to his usual custom, lingered far behind. Alas! poor Bayard, overloaded and over-ridden, had stumbled, and fallen into one of the many pit-falls which at this period adorned the Strand, and every effort of his master was unavailing to raise him. At length, by the assistance of some of the men, Bayard was helped out, and the heavily fettered outlaw, half led and half carried, was brought to the cross and seated on the steps beneath it; while Randall, wet and cold, slowly leading poor lame Bayard, went forward to the Bishop of Chester’s to comfort himself with a pottle of ale beside the porter’s fire. The wind blew keenly, and one by one the few men-at-arms that remained slunk off toward that hospitable mansion, leaving one of their company, who seemed more willing to sleep than to guard the prisoner, and brother Leonard, who had quitted the Bishop of Chester’s, alone with the outlaw.

“Your time is short, my son”, said brother Leonard, addressing him: “look at yon gallows-tree; but look not only there, look up to Heaven, and say, ‘I have sinned!’”

“Peace, Monk!” cried Norman; “ye churchmen love robbing as well as we, who do but openly and by strength of arm what ye do by fraud and deceit.”

“Think of thyself, my son”, said brother Leonard mildly; “we are all sinful men and need forgiveness; kneel down, and make confession, not to me, but to Heaven.”

“Thou art a strange priest”, cried Norman; “both here and in the Holy Land have I heard many boast, but never before heard one speak humbly.”

“Alas, and have ye visited the Holy Land, and returned but to follow the trade of a robber?” said brother Leonard.

“Yes”, replied the outlaw, “and little recked I what my lot should be when I followed prince Edward’s banner, and rode among”—he checked himself—“What needs it to say what I was, when I too well know what I am?”

“And therefore”, said brother Leonard, “repent. Think of

thy sorrowful death; it is not too late to repent, though thou hast followed this trade many years, though thy father were an outlaw before thee—"

"What sayest thou priest?" cried Norman fiercely.

"Though thy father were a robber before thee, it is not too late to repent."

"My father!" returned he bitterly; "Sir Thomas de Stapleford rests where his son may never be; he lieth in a fair chapel, with chant, and prayer, and requiem; but Norman de Stapleford must hang on the gallows tree, a banquet for the crow and the raven."

"What!" cried brother Leonard, "art thou son to that valiant knight, whose prowess is yet sung by the minstrel? Oh, wherefore did ye take to this trade?"

"What portion hath a younger son, but beggary and outlawry?" bitterly returned Norman. "I returned from the Holy Land—war had ceased—what could I do?"

Brother Leonard shook his head. "Alas, what a bold and brave soldier hath the king lost in thee! would that I could aid thee! Alas, the son of a valiant knight, and one who hath fought under the banner of our redemption, should not hang on the gallows-tree like a low-born churl!" continued he unable to overcome those feelings of respect for noble birth which at this period so universally prevailed.

"Good father", cried Norman, raising himself as much as his fetters would allow, and eagerly looking in his face, "lend me but a knife: I will free myself; and Abbot Walter's crosier and mitre shall be on the high altar ere two days have past—not for the love of him, or his holy brethren, but to shew you that Norman de Stapleford can be grateful."

"And whither, my son, would ye go? Alas, how may I answer for letting so perilous a robber loose again?" returned brother Leonard.

"Good father, Raoul de Gournay, castellan of château Gaillard, is my cousin: could I but get passage to Normandy he would take me in. Lend me but a knife—the men-at-arms are returning—hark!"

The halloo of the men, and the heavy tramp of their horses, aroused their companion from his long and opportune slumber.

"I would the nightmare had given ye chase", cried the awakened sleeper, angrily; "to leave the holy father and myself in such doleful company—one live outlaw, and two dead ones, that have hung our Lady knoweth how long, up there! We needed but Sathanas to make it worse."

"Peace," retorted Randall, who now came up on a fresh horse: "Prior Richard feareth this Norman will not be safe yonder, so we must e'en carry him to Westminster. Mount, and our good Lady grant we may not again stumble!"

The outlaw was again lifted behind Randall, and the party set off.

"Good father," said Randall, "will it please ye to chant some psalm, or say some night-spell; for I mind it was not until the holy brothers had done chanting that this strong thief and his company set upon us."

“Aye, good master Randall; and how ye ran!” cried Norman.

“If I did run, master outlaw, it was but to call for help,” angrily retorted Randall; “and methinks *ye* would be willing enow to shew a swift pair of heels, an ye could.”

“Wilt try me?” said Norman, suddenly throwing off his ponderous chain, and slipping the fetters from his feet, as he leapt down: “beware another time how ye challenge a prisoner, master Randall, and again commend me to Abbot Walter.”

“Help! Our Lady! he’s off!” cried Randall, too much terrified at the outlaw’s unexpected escape to follow.”

“Follow him,” cried Ralph, “or he’ll gain the river: St. Peter wotteth his chains were fast enow.”

“Follow him,” cried Randall, setting spurs to his horse, and setting the example by thundering past the house of St. Mary de Rouncevals. “Ralph! go round by the Earl of Savoy’s, while we take the road toward the King’s palace, and stop him at the water-gate.”

“Who goes there?” cried the porter of the abbey, peeping out, and marvelling to see the men-at-arms pass by—but none stopped to answer him. “Stand, in the king’s name!” cried the warder on the battlement of the water-gate—but Randall and his company still spurred on. “Stand, in the king’s name!” again cried the warder, “or a sheaf of cloth-yard arrows shall try whether your armour be proof.”

“Stay us not,” cried Randall; “we are in pursuit of a strong thief, who hath just escaped us: tell us, good warder, which way he taketh.”

“Not I,” returned the warder. “When wolves spoil foxes, honest men may be quiet.”

“He set upon our holy Abbot but yesternight,” said Randall, “and took both crosier and mitre.”

“And know ye not that whatever is taken from monks is holy bread?” cried the warder. “Aye, yonder he goes; St. Nicholas speed him!”

“Which way?” cried Randall, raising himself in his stirrups, and eagerly peering over the wide track of marsh-land that extended between the Earl of Savoy’s and the river.

“There, down among the rushes,” cried the warder, laughing.

“Onward, Girald! seize him,” said Randall.

“No, no, master,” returned Girald, “unless ye would have horse and rider six ells deep in the marsh, drinking muddy water instead of convent ale.”

“Our Lady speed ye, bold one!” cried the warder, with a loud laugh that reverberated along the buttressed wall. “See yonder! he hath taken some planks, and is binding them together with rushes. Our Lady speed ye, bold one; it is not the first time ye have crossed a river.”

“Bend your bows,” said Randall; “look forward; that canvas frock is a good mark in the moonshine.”

“Aye, bend your bows an ye list,” again cried the warder; “but yonder brave water-fowl will dive like a wild duck. Hark!”

‘ A loud and joyous blast of the bugle echoed along ; and in the main stream Norman of the Strong Arm appeared, reclining on his rude raft, and waving his hand to the disappointed company on shore. The shafts, though aimed by well-practised archers, flew harmless : he dived a moment beneath his raft, and then re-appeared, carolling a rude melody. The opposite bank was swiftly gained : his bugle again rung a blast of defiance, that echoed and re-echoed along the shore ; and the mortified men-at-arms returned sullenly to the abbey, to deprecate the wrath of Prior Richard, and endeavour to forget, over their ale and beef, the enterprise that had concluded so provokingly.’ p. 48—57.

Some very pleasing and elegant poetry is interspersed through the volume. We must make room for one of the songs of the olden time.

‘ Alice Bolton struck up the following simple carol.

‘ In sooth the hawthorn is bright and fair, when she bloometh at
Paschal-tide,
Though the rose hath beauty and scent more rare, when she smiles
amid summer’s pride ;
And the woodbine is sweet beyond compare, when she decketh the
oak’s rough side :
But of bush, or flower, or tree, each one
That sighs in the shade or that laughs in the sun,
But of one—but of one—my carol shall be,
And I’ll say, Wassail to ye, holly tree !

‘ The hawthorn is fair, but ere Trinitye her blossoms are shed, I trow ;
The rose is fairer, but where is she when fiercely the north winds
blow ?

And the woodbine is nought but a sapless haulm, if ye seek her in
winter’s snow :

But when woodbine, and hawthorn, and rose are dead,
With his glossy green leaf, and his berry so red,
King of the garden, right gallantly,
In full summer’s pride stands the holly tree.

‘ The ballad ceased a moment, for dame Alice lifted the cup to
her lip to enable her to proceed with renewed strength—but who
may describe her terror, when a full mellow voice behind her took
up the strain ere she could resume it, and continued—

‘ And the hawthorn tells but of Paschal-tide, and the rose but of
summer’s glee ;

The woodbine but stayeth till Lammas-tide ; but the kingly holly
tree

Is green all the year, though ’mid winter’s snows, he standeth most
gallantly,

Telling of feastings and merry rout,
Of masquers, and minstrels, with carol and shout,
And joyaunce, and wassail, and revelry ;
For Yule-tide thou bring’st us, blithe holly tree.

“Gramercy!” screamed the songstress, while the parcel-gilt cup fell from her hand—“Hist! hist! St. Bennet and the white Pater-noster shield us!”

“Who sains the house o’ night?
They that sain it ilka night.
Sainte Bride and her brate,
St. Colm and hys hatte,
St. Michael and his spere,
Keep this house from the weir,
From rennyng thief,
From brennyng thief,
From an ill rea
That by the gate can gae,
And from an ill wighte
That by the house can lighte—
Nine roods aboute the house
Keepe it alle the night.”

And, alternately crossing herself with trembling hand as she repeated each line of this ancient and most efficacious night-spell, she was unaware that the company had been increased by the presence of two more, neither fiends nor goblins, till the words “So ho, dame Alice! why ye look as though ye had kicked the horns of the new moon: is the posset too potent?” aroused her from her bewilderment, and shewed her (dreadful to think!) that master Lyons and master Chaucer had been witnesses to her unwonted merriment.

p. 161—163.

We have understood that these Tales are from the pen of a Lady: whoever be the Author, they discover extensive reading and a dramatic fancy, presenting in a graceful and picturesque form, much curious information relating to the manners of our ancestors. They give us, in fact, the essence of many a musty tome, the ‘poetry of antiquarianism;’ and if our readers should be as well pleased with the Tales as we must frankly confess that we have been, they will feel under no small obligations to the Writer for the entertainment they afford. A sound discretion has been manifested in closing these ‘light sketches’ at the point at which English history grows too serious for romance, and becomes invested with a very different species of interest.

The third work on our list is, we suspect, the production of a young writer, and we notice it more on account of the promise which it holds out of better things, than for its intrinsic merits. In times of old, the Author might have made a very tolerable *trouveur*; but, in order to succeed in this line in the present day, no ordinary genius and a long course of antiquarian training are indispensable. These stories of chivalry and romance might please, dramatically recited on a Christmas evening; but they do not *read* well by daylight.

ART. V. *Bibliotheca Parriana*. A Catalogue of the Library of the late Reverend and Learned Samuel Parr, LL.D., Curate of Hatton, Prebendary of St. Paul's, &c. &c. 8vo, pp. 720. Price 16s. London, 1827.

IT was the anxious wish of Dr. Parr, that his library should remain entire, and that it might be purchased by some opulent and liberal nobleman, or become the property of some public body. That the books of a scholar, which have been collected by him at the expense of much inquiry and money, in the study or perusal of which much of his time and labour have been employed, and from which much of his pleasure has been obtained, should excite in their possessor such an interest as gave birth to this desire, is not surprising. The works which a man of letters has accumulated, as well as those which he has produced, may be the means by which he aspires to celebrity, and to which he applies the fond anticipation, *non omnis moriar*. The diligence of many years of the Collector's life was occupied in providing the materials from which this literary monument has been raised, and the income from which the means of procuring them was drawn, was originally very scanty, and never very large. We may be allowed, therefore, to respect and sympathize with the feeling which the owner of these treasures manifested, when, in the expression of his wish that they should remain entire, he was used to say, 'The world would then see 'what sort of a collection of books had been made by a country 'parson.' We should be glad to find that the '*Bibliotheca 'Parriana*' could be preserved thus to afford its testimony. Already, however, is this library announced as soon to be submitted to public sale; and its numerous volumes, dispersed by the auctioneer's hammer, will shortly become the property of new masters. The uncertainty that such a collection of books might be kept together, or, if they could, that they might be accessible and generally known, supplied the reasons for the publication of the catalogue before us. Dr. Maltby suggested to the learned possessor, that

'The better way to inform the world of the nature and amount of his literary treasures, would be, for himself to prepare a *catalogue raisonnée*, with such observations upon any book as his well-stored mind and accurate memory would readily suggest. Dr. Parr agreed in the justice of these remarks, but said, "I am now too old; and, besides, I have no amanuensis." However, he did employ himself in arranging a catalogue; and now and then did dictate some curious remark or anecdote, though with far less frequency than his friend had suggested, and the world could wish. He had also been previously in the habit of marking on the fly-leaf of any particular book,

something relative to the work or the author, which suddenly occurred to his mind. These remarks, it must be acknowledged, were sometimes committed to paper without sufficient reflection, and sometimes, perhaps, in a fit of spleen. We have no doubt that more mature consideration would have induced him, sometimes to revise, and sometimes to expunge matter, which will even now appear to some readers of this catalogue hasty and offensive. The executors have indeed exercised their discretion upon some passages of this kind, which have been submitted to their examination, and they would have suppressed some others, where the expression is of a nature to give pain to living characters; but they have been prevented from doing this to the extent they could have wished. Circumstances, over which they had no control, compelled the removal of the books from Hatton Parsonage.'—Preface.

The annotatory portions of the work are certainly less extensive than we could wish; and though passages occur, in which 'varied learning, solid judgement, a felicity of memory, and recollection of principle, vie with each other for superiority', the information to be derived from the volume is more scanty and less valuable than we were prepared to expect. The Catalogue, however, will be acceptable to scholars. We shall insert some extracts from its pages as specimens of its contents. The theological part of this Catalogue extends to 130 pages. Classics, language, and philology, fill 202 pages. In history, philosophy, physics, metaphysics, and poetry, upwards of 200 pages are employed. To 'books of pleasantry, most of them rare and very expensive', *poetici, satyrici, faceti*, sixteen pages are assigned. A few MSS. are described in five pages. There are some modern Greek books, and a very large and rich collection of tracts upon almost all subjects. The catalogue concludes with a list of works which Dr. Parr separated from the rest, intending to use them for his projected life of Dr. Johnson.

The Catalogue commences with Class I.—Theology, comprising editions of the Holy Scriptures, Liturgies, Missals, Fathers; and miscellaneous Divinity. The first article in this division, is a complete copy of Elias Hutter's Polyglott Bible, purchased by its late possessor from Mr. Bohn, in whose catalogue (p. 283, and not, as in the Bib. Par., 233,) it was priced 35*l*. This work was printed at the private expense of Hutter, at different periods, and on this account varies considerably in the number of versions comprised in different copies. Mr. Bohn's Catalogue contained a copy wanting the Saxon Version, valued at 15*l*.; and we have seen other copies, deficient in the Ital. Gall. and Slav. versions of the Old Testament, but complete in the New, at less than half the latter cost. In its com-

plete form, this Polyglott ranks among the rarest books in bibliography.

‘Dodd (Wm.) and John Locke’s Common-Place Book to the Holy Bible. p. 41.

‘The unfortunate Dr. Dodd was executed by the barbarous interposition of Lord Mansfield. S. P.’ p. 684.

‘Doddridge’s (Dr. Ph.) Course of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity, with References to the most considerable Authors on each subject. 4to. London, 1776.

‘I scarcely know a more useful book. S. P.’

‘Gale’s Court of the Gentiles, 4 vols. in 2, 4to. Oxford, 1671.

‘I believe that Jacob Bryant, when writing his Ancient System of Mythology, was much aided by Gale’s Court of the Gentiles. S. P.’

‘Henry’s Exposition of the Old and New Testament.

‘A book much esteemed by half-Methodists. S. P.’ p. 685.

And, therefore, we suppose, not highly valued by Dr. Parr.

‘Porson’s (Richard) Letters to Archdeacon Travis, in Answer to his Defence of the Three Heavenly Witnesses. John i. ver. 7. 8vo. 1790.

‘The gift of the fearless Author. S. P. Inimitable and invincible. S. P.’ pp. 87. 688.

‘Serveti (Michaelis) de Trinitatis Erroribus Libri VII. 12mo. 1531.

‘*Liber rarissimus.* I gave two guineas for this book. S. P. Servetus was burnt for this book. He might be a heretic, but he was not an infidel. I have his Life, in Latin, written by Allwården, which should be read by all scholars and true Christians. S. P.’ pp. 97. 688.

‘Taylor’s (Jeremy) Discourse of the Liberty of Prophesying. 8vo. 1702.

‘Unaccountably, at the end of this edition, is omitted the Jewish story, which remains in the folio edition of Taylor’s polemical Pieces, and upon which Dr. Franklin, without acknowledgment, founded his celebrated Dialogue on Religious Toleration. S. P.’ pp. 103. 889.

Was ‘the Jewish story’ originally inserted at the end of Taylor’s work? We have looked into our copy of the first edition of the “Discourse,” which does not contain it. Its omission in subsequent editions would therefore seem to be not ‘unaccountable.’

‘Homeri Ilias et Odyssea, cum Commentariis Græcis Eustathii, 3 vols. in 2, folio, russia, ex. gilt ed. Basilæ, Frob. 1560.

‘The gift of the Rev. Cary Sumner, S.T.P. Head Master of Harrow School, to Samuel Parr, 1771. Dr. Sumner deservedly possessed the confidence of his scholars, and the respect of his literary

companions. He had elegant manners, various erudition, and most exquisite taste. He was the instructor of my boyhood, and the guide of my youth; and during the thirty-eight years that have elapsed since his death, I have often thought of him, and often spoken of him, as *animam qualem neque candidiorem terra tulit, neque cui me esset devinctior alter*. Samuel Parr, Hatton, Oct. 21, 1810.' p. 175.

'Horatius, cum quibusdam Annotationibus, Imaginibusque pulcherrimis aptissimis ad Odarum Concentus et Sententias, folio, *Lit. Goth.*—In celebri libera imperialique Urbe Argentina, Opera et impensis Joannis Reinhardi, cognomento Grüninger. MCCCXCVIII.'

'N. B. This is a most beautiful, scarce, and costly edition: I never saw any other copy, either in libraries or catalogues: I bought it in January, 1815. I gave for it, I think, six guineas, and I have been told, it has sometimes sold for nine guineas. I have prefixed some notices from Bentley's Preface to Horace, and from Albertus Fabricius in his account of his own library. S. P.' p. 178.

There is a copy of this rare edition of Horace in Lord Spencer's library, which was formerly in the Harleian collection, and which is described by Dibdin in his *Bibl. Spencer.* v. ii. 88—94, where several fac-similes of the wood-cuts are inserted. At the sale of Mr. Willett's books in 1813, a copy produced 13*l.* 13*s.*

'Jones's (John) Greek and English Lexicon. 8vo. 1823.

'The gift of the very learned and ingenious Author. S. P. I have examined this Lexicon again and again; and I have no hesitation in pronouncing it the work of a man of sense, and a man of learning. The usefulness is indisputable; and my hope is, that it will be extensively known and highly valued. S. P.' pp. 247. 698.

'Micylli (Jacobi) de Re Metrica Libri III. 12mo. Basil, 1535.

'This is the first edition of Micyllus. There is a second and larger edition, which I have been hitherto unable to get. There is a copy in the Bodleian library. Dr. Ch. Burney was beforehand with me in getting a copy, from the library of Mr. Burrell. Mr. Webb, who lately wrote a book on Greek Prosody, had another copy, which he bought of Mr. Bohn. There is a copy in the catalogue of Mr. Wyttenbach's books; and Mr. Foss, the partner of Mr. Payne, in Pall Mall, told me that he did not buy the book, because he was not aware of its scarcity and value. S. P.' p. 252.

This book, we learn from the Preface, has been abstracted or lost from Dr. Parr's library. It is of so great rarity, that Dr. Askew would not suffer Dr. Parr even to touch it, but shewed it to him through the glass case of one of the cabinets of his library.

'Salmasii (Cl.) de Hellenistica Commentarius. 12mo. Lugd. Bat. 1643.

'In point of curious learning, I assign to this book the next place to Bentley upon Phalaris. S. P.' pp. 260. 699.

Dr. Parr's opinion of Hermann.

'My hero is Hermann. He is not only a scholar, but a philosopher of the highest order; and he smiles probably, as I do, at the petty criticisms of puny scholiasts, who in fact do not understand what is written by this great critic.' p. 305.

'Sydenham's (Floyer) Synopsis, or a General View of the Writings of Plato. 4to. 1749.

'I possess, and have elsewhere inserted some of the Dialogues of Plato, translated by this very learned, very ingenious, and very unfortunate author. No man living understood Plato better than Mr. Sydenham and Mr. Gray: and among the best translations in the English language, I reckon Twining's translation of Aristotle's Poetics, Sydenham's Dialogues of Plato, and Hampton's translation of Polybius. S. P.' p. 328.

'Beloe's Sexagenarian, or the Recollections of a Literary Life, 2 vol. 8vo. 1817.

'Dr. Parr is compelled to record the name of Beloe as an ingrate and a slanderer. The worthy and enlightened Archdeacon Nares disdained to have any concern in this infamous work. The Rev. Mr. Rennel, of Kensington, could know but little of Beloe. But having read his slanderous book, Mr. Rennel, who is a sound scholar, an orthodox clergyman, and a most animated writer, would have done well not to have written a sort of postscript. From motives of regard and respect for Beloe's amiable widow, Dr. Parr abstained from refuting Beloe's wicked falsehoods; but Dr. Butler, of Shrewsbury, repelled them very ably in the Monthly Review. S. P.' p. 393.

'Junius's Letters, 2 vol. 12mo. 1772.

'The writer of Junius was Mr. Lloyd, secretary to George Grenville, and brother to Philip Lloyd, Dean of Norwich. This will one day or other be generally acknowledged. S. P.' p. 407.

'Hervey's Meditations and Contemplations: 25th edition, with the Latin verses translated. Edinb. 1772.

'This book was the delight of Dr. Parr when he was a boy, and for some time was the model on which he endeavoured to form a style.' p. 438.

'Justiniani Institutionum, seu Elementorum, Libri quatuor, a J. Baptista Pisacane in Carmina heroica redacti, folio. Neapoli. 1694.

'Dr. Parr thinks this the scarcest book in his library. He saw it about forty years ago in White's Catalogue, and eagerly secured it. He never saw it in any other catalogue; he never found a scholar who knew its existence; he has in vain inquired for it in the university libraries, and the libraries of collectors. The learned Mr. Hamley, of New College, Lady Oxford, and, at her request, Mr. Windham, the English Minister at Florence, and the Russian Minister, who was a collector, could not find it in Milan, Florence, Venice, and other parts of Italy. Mr. Blunt, the ingenious son of a Birmingham surgeon, was for several years busy in inquiring at the libraries and booksellers' shops in Paris, but could not hear of it. At

length Mr. Hobbs Scott, in 1819, rummaging some old neglected books in the back room of a bookseller at Rome, met with it. The bookseller knew not its value. Mr. Scott paid a few shillings, and brought the book to Hatton. Dr. Parr then gave his other copy, as a rarity, to adorn the library of his honoured friend and patron, Mr. Coke, of Holkham.' p. 489.

'A MS. upon the Immortality of the Soul, 2 vol.

'This is the work of the immortal Sir M. Hale, and was never published. It was given to Dr. P. by his sagacious and most highly respected friend, Francis Hargraves, Esq. Dr. Parr hopes that, after his death, both the foregoing MSS. will be purchased for some College Library, in Cambridge.' p. 538.

The other MS., a St. Chrysostom in 4 vols. folio, not used by any editor, was formerly Dr. Askew's:—both MSS. were presented by Dr. Parr, some time before his death, to Emmanuel College, Cambridge.

'Rennell's Sermon on Gaming. 1795.

'Dr. Rennell is said with his own hand to have put a copy of this animated sermon under the knocker of Mr. Fox's door in South Street. I could wish the story to be untrue. But the eloquent preacher did not employ his great talents in a Sermon against Sabbath-breaking, though his illustrious patron, Mr. Pitt, had lately fought a duel with Mr. Tierney, on a Sunday, on Wimbledon Common.' p. 567.

'Sancroft's (Archbp.) Predestined Thief; or a Dialogue between a Calvinistic Preacher and a Thief condemned to the Gallows, translated from the Latin, 1814.'

To this article, the following curious note is appended, which not only indicates the prejudice of the learned writer, but amply proves that he was not at all times solicitous to obtain correct information, or cautious in communicating his observations on passing events, the facts and character of which might without difficulty have been ascertained.

'The *Fur Prædestinatus* was re-published and translated in 1813, in consequence of the execution of a Calvinist at Northampton. He denied the fact at the gallows. He had been encouraged in presumption and self-delusion by a Calvinist teacher. The Calvinists in Northamptonshire took up his cause, and attacked the judge and the jury. Their attack was repelled by the testimony of the offender's attorney, who lived at Wellingborough, and who, in justice to the laws of his country, published the criminal's private confession made to him in Northampton gaol. One Huffey White, a notorious offender, was hanged at the same time, but did not deny his own guilt. S. P.' p. 604.

'The execution of a Calvinist at Northampton! A rare occurrence, we should imagine from the extraordinary notice

which the learned Writer has inserted in the entry before us. Calvinism and the gallows were a fine picture for the contemplation of Dr. Parr, whose forbearance in not more largely describing the legitimacy or the revolting horrors of the association, our charity might induce us to applaud. The testimony of the wretched criminal was not, we suppose, intended to be cited as a refutation of his Calvinism; though, if he were in fact a Calvinist, the Dr.'s information that 'he denied the fact 'at the gallows,' would seem to refer the denial to the imputation of Calvinism as the only circumstance in which the reader can find the proper antecedent. It was the crime, however, for which the culprit suffered, and not the reputation of being a Calvinist, that 'he denied at the gallows.' No denial of the latter could be expected, nor was there room for it, for the most satisfactory of all reasons, that the criminal was *not* a Calvinist. If the Dr. had told his readers, that the Calvinists in Northamptonshire accompanied a brother to the place of execution, bewailing his fate in chaunts of Greek and Latin verses, he could not have surprised us more than he has done, by the ridiculous assertion, that they 'attacked the judge and the jury' by whom the criminal was tried, and the verdict of guilty found.

That the criminal 'had been encouraged in presumption and 'self-delusion by a Calvinist teacher', is not to be denied; but we should have reminded Dr. Parr, if we could have witnessed the insertion of his note, that *ex uno disce omnes*, is sometimes a calumnious reflection. The case to which the Doctor refers, received from us at the time of its occurrence, an ample notice, which our readers will find in E. R. Vol. II. p. 213, N. S. 1814. It was at the solicitation and for the satisfaction of Calvinists, that the testimony of the offender's attorney, who published the criminal's private confession, was obtained; and the whole of the obnoxious transactions were as offensive to the body of Calvinists in Northamptonshire, as they could be to any other persons. The alleged attack on the judge and jury is a pure figment. The individual who encouraged the criminal in his awful presumption, expressly declared in the pamphlet in which his supposed conversion was ostentatiously displayed, that he would not take upon him to assert his innocence. Kendall was condemned and executed for robbing the Leeds mail, of which he was unquestionably guilty. He was *not* a Calvinist; and the indiscreet and injurious zeal of the 'Calvinist teacher' who attended him, was most effectually exposed by the Calvinists of Northamptonshire.

There is one circumstance, however, connected with Kendall's case, and forming a part of it, so far as religion is concerned, to which we could have called Dr. Parr's most serious

attention, and in respect to which we should have been anxious to obtain his opinion. Dr. Parr describes, and truly describes, the unhappy culprit as self-deluded, as denying, in the very hour of his premature and ignominious death, the crime for which he was to suffer, and of which the Doctor believes that he was guilty. But to this wretched creature, quitting life and holding fast a lie, the 'sacrament' was administered by a clergyman of the Church of England! In what manner would Dr. Parr have explained this transaction? Can it be truly represented otherwise than as an encouragement to presumption and self-delusion? The Calvinists in Northamptonshire, or the Calvinists in any other place, could scarcely lie under any imputations more offensive than the actual conduct of the officiating ministers of the Established Church, in administering to the worst of criminals the ordinance of the Lord's Supper. What knowledge have they of its design? For what purpose can its reception be tendered, or even so much as suggested to them? And what must be the effect produced by such a communion in respect to other persons? We know of nothing more unhallowed or revolting than this practice; and cannot forbear from expressing our utter astonishment, that, while the bishops of the Church of England are asserting their authority in other directions, they never interfere to prevent or check one of the most flagrant abuses which could obtain a place in Protestant communities. We shudder at the awful profanations to which their sanction or their connivance extends!

'This very able book (Serjeant Heywood's "Right of Protestant Dissenters to a Complete Toleration,") was published on the application of the Dissenters for the repeal of the Test Act. It has been ascribed to Serjeant Heywood, who probably was assisted by lawyers and dissenting clergymen. It is the only powerful book produced by the application, and it wrought a total change in Dr. Parr's mind on the general principle of tests. He always disapproved of the sacramental test, and he now sees the inefficacy and the injustice of all religious tests whatsoever. S. P.' p. 615.

'Paley (Archdeacon)—*the vain, the inconsistent, the * * *, the selfish, the acute, the witty.* I never thought Paley an honest man. He could not afford, forsooth, to have a conscience, and he had none. He had great sagacity, wit, and science, and some good humour. S. P.' p. 672.

And his works will continue to delight and instruct, when Dr. Parr's learning shall be forgotten.

'*Lines subjoined to the Manuscript Catalogue.*

'Summe Deus! grates a me tibi semper agendæ,
Quod bona librorum, et provisæ frugis in annum est

VOL. XXIX. N.S.

Q

Copia ; mente fruor quod sana in corpore sano,
 Natales læte numerans, et carus amicis.
 Discendi quod amor viget, atque instante senecta
 Spes vitæ melioris inhæret pectore in imo.

S. P.

The best specimen of a catalogue *raisonnée* that has lately fallen under our notice, is Howell and Stewart's 'Catalogue of Oriental and Biblical Literature.' It must have cost the publishers infinite pains, and is highly valuable for the brief, critical, and bibliographical notices which are interspersed. These are drawn from multifarious sources, and, as the authority is uniformly given, the reader is left to exercise his discretion as to how far he may rely upon the opinion pronounced. The collection of Oriental literature is very extensive, and includes some works of great value ; and for the purpose of completing these several classes, as far as possible, several articles have been added without prices, which are rare. Another bookseller (E. Palmer) has also, we perceived, adopted the plan of affixing short characters to many of the books in his catalogue. Care must be taken not to give insertion to partial and incompetent opinions, although backed by great names. Dr. Parr, for instance, is not to be trusted, when his prejudices were interested. Sir W. Jones was sometimes too hasty : he has overpraised Cantemir as much as Dr. Johnson has Knolles. Pinkerton's opinion is worth little : Denon's travels may be 'a very splendid,' but it is certainly not an 'excellent work.' We throw out these hints by way of caution, but are quite aware of the difficulty of the task. Such attempts ought to meet with liberal encouragement.

Art. VI. *Classical Manual* ; or, A Mythological, Historical, and Geographical Commentary on Pope's Homer, and Dryden's Æneid of Virgil ; with a copious Index. 8vo. pp. 697. Price 18s. London, 1827.

TO teach much in a short time, is the promise by which many projectors of new and easy modes of education have sought to obtain patronage for their Utopian schemes. In too many instances, however, the results have shewn, that methods of instruction which abridge the labour, and save the time of a learner, do not always facilitate the acquisition of knowledge. Solid and permanent attainments are never acquired without cost. Still, it must be admitted, that facilities may be provided for assisting the progress of learners, which shall insure for them an honourable testimony to their proficiency. The aids of this kind which have been supplied to classical students, have

not been few or unimportant, and the present volume is worthy of being added to their number. It is a very useful work, judiciously designed, and ably executed. A great variety of information relative to the mythology, religious rites, ceremonies, fables, traditions, authentic history, and geography of the ancients, is comprised in these well-filled pages. The work is intended as a companion to Homer and to Virgil's *Æneid*, and is adapted as well for the service of the English reader, as for the scholar to whom the originals are accessible. The several articles are inserted in regular succession, as they occur in the translations of Pope and Dryden. This is an obvious and great improvement on the plan of a classical dictionary, in which the articles are inserted alphabetically. Much time is thus saved, and much perplexity avoided, greatly to the reader's advantage. Whatever is necessary for the understanding of the poets, for whom this commentary has been provided, lies in order before the student, who is furnished, by means of the ample Index, with references to every name and circumstance in the volume. As specimens of the articles, we lay before our readers the following; the first, an account of the Muses; and the second, a description of the Fates.

' *Iliad*. Book I. 774. MUSES.—Mythologists are neither agreed upon the origin, the names, or (nor) the number of the Muses. Cicero enumerates four; THELXIOPE, MNEME, AEDA, and MELETE, daughters of Jupiter, the son of Heaven; in another place, nine, the daughters of Jupiter and Mnemosyne; and again, nine, the daughters of Pierus and Antiope. Pausanias acknowledges three, MELETE (Meditation), MNEME (Memory), and AEDA (Song). Varro also admits but of three. Diodorus states, that, in the company of musicians and dancers kept by Osiris, there were nine young girls, who were instructed in all the arts which had any relation to music; (whence their appellation *Muses*;) and that they were under one of his generals, named Apollo, whose surname, Musagetes, may be thus accounted for. It is, however, the more received opinion, according to Hesiod, that they were the daughters of Jupiter and Mnemosyne, and that they were nine in number; their names, and the arts and sciences over which they presided, being the following:—

' CLIO, History; EUTERPE, Music; THALIA, Comedy; MELPOMENE, Tragedy; TERPSICHORE, Dancing; ERATO, Lyric Poetry; POLYHYMNIA, Singing and Rhetoric; CALLIOPE, Eloquence and Heroic Poetry; URANIA, Astronomy.

' CLIO, whose name is derived from a Greek word signifying *glory* or *fame*, is represented with a guitar, a lute, or a trumpet in one hand, and a quill, or book, in the other.

' EUTERPE, from a word signifying *delighting*, is crowned with flowers; is playing on the flute; and is surrounded by instruments of music: the invention of tragedy is sometimes attributed to her, but more generally to Melpomene.

‘**THALIA**, from a word signifying *happy* or *flourishing*, is represented with a mask in her right hand, leaning against a column.

‘**MELPOMENE**, from a word signifying *singing*, is represented with a dagger in one hand, and a sceptre and crowns in the other. Sometimes she holds a lyre.

‘**TERPSICHORE**, from a word signifying *entertaining by the dance*, is represented with a musical instrument in her hand. Some ascribe to this muse the birth of the Sirens, of Rhesus, the son of Strymon, and of Biston, the son of Mars.

‘**ERATO**, from a word signifying *amiable*, is represented with a lyre in her right hand, and a lute in her left, Cupid being sometimes placed near her, holding a torch.

‘**POLYHYMNIA**, from a word signifying *multiplicity* of songs, is represented veiled, with either a sceptre or lyre in her left hand, and her right hand raised, as if ready to harangue.

‘**CALLIOPE**, from a word expressive of the *sweetness* of her voice, is represented with a trumpet in her right hand, and books in her left. This muse, who is supposed by some to have been the mother of the Corybantes, and of the Sirens, excited the rancour of Venus by taking the part of Proserpine in the contest respecting Adonis.

‘**URANIA**, from a word signifying *celestial*, is represented with an azure-coloured robe, crowned with stars, holding a globe in her hand, and being surrounded by mathematical instruments.

‘Apollo was the patron and frequent attendant of the Muses, whose principal residence was upon Pindus, Helicon, and Parnassus, the horse Pegasus grazing generally in their neighbourhood. These, with all fountains (especially Hippocrene, or Caballinus, Castalia, Pyrene, and Aganippe), the river Permessus, the palm, and the laurel tree, were sacred to them. Some of the ancients considered them to be warlike goddesses, and even confounded them with the Bacchantes. They had several altars in Greece, (particularly at Athens,) in Macedonia, and at Rome; and their temples were common also to the Graces. Poets never entered upon the theme of their inspiration without invoking the Muses who presided over verse. They were represented as young and beautiful; sometimes dancing in a group, accompanied by Apollo, and sometimes in yellow robes, with wings and crowns: their attributes depending upon the particular art over which they presided.

‘The challenge of skill in music proposed to them by the Pierides, the daughters of Pierus, a Thracian, is not mentioned in any poet prior to Ovid. They were changed into magpies by Apollo, for the volubility with which they expressed their mortification at the decision of the nymphs of the country in favour of the Muses. (See Story of Pierides, Ovid’s Met. b. 5.)’

‘**ÆNEID** of Virgil, Book IV. 1000.—*The sisters.*] The **FATES**. The Fates, or **PARCÆ**, were goddesses, whose power among the ancients was considered to be absolute. They were supposed to preside over the birth, life, and death of mankind; but mythologists differ with respect to their number and origin. Hesiod and Apollonius trace the latter to Nox, or to Jupiter and Themis; Orpheus,

to Erebus; Lycophron, to the sea and Jupiter Zeus; and others, to Necessity and Destiny. Cicero identifies them with the fatal necessity or destiny by which all things are directed and governed; Lucian confounds them with Destiny or Eimarmene; while others describe them either as the ministers of that divinity, of Jupiter, or of Pluto. With respect to their number, it is the received opinion, that it was three; and the names generally applied to them are CLOTHO, LACHESIS, and ATROPOS. The number three is said to imply, by an ingenious allegory, the three divisions of time, as referred to the present, the past, and the future; Clotho, who held the distaff, in the act of spinning, designating the present; Lachesis, a well-filled spindle, the past; and Atropos, a pair of scissars with which she cut the thread (emblematical of the course of life), the future. Pausanias enumerates three other goddesses, who discharged the offices of the Fates: viz. Venus Urania, Fortune, and Ilithyia. Some add to these, Proserpine, or Stygian Juno (who often disputes with Atropos the office of cutting the thread of life), and Opis, the same as Nemesis, or Adrastia. The Romans assigned the names DECIMA, NONA, and MORTA, to the Fates. Many of the ancients affirm that they were not subject to any of the Gods, except Jupiter (see *Il.* xvi. 535.); while others (see *Æn.* x. 662.) maintain that even Jupiter himself was obedient to their commands: some on the contrary, assert that it was DESTINY to whose control the king of the gods was subject. The Fates inhabit, according to Orpheus, as the ministers of Pluto, a dark cave in Tartarus; according to Ovid, a palace, in which the destinies of mankind are engraven on iron and brass, so that neither the thunders of Jupiter, the motion of the heavenly bodies, nor any convulsions of nature, can efface the decrees.

[*Representations of.*] Plato and other philosophers place their abode in the celestial regions, describing them as decorated with starry white robes, with crowns on their heads, seated upon thrones of resplendent brightness, and joining in harmonious strains with the Sirens. Among other representations, they are depicted under the semblance of decrepit old women, entirely covered by a white robe edged with purple, wearing crowns, composed either of flocks of wool and narcissus flowers, or of gold (their heads being often however encircled by a simple fillet), and holding respectively a distaff, a spindle, and a pair of scissars. Sometimes a crown with seven stars, a variegated robe, and a light blue drapery, are exclusively assigned to Clotho; a robe covered with stars, and a pink drapery, to Lachesis; and a long black veil to Atropos; the great age of the Parcæ denoting the eternity of the divine decrees; the distaff and spindle, the regulation of these decrees; and the mysterious thread, the little importance which should be attached to a state of existence depending on the most trifling casualties. Lycophron describes them as being lame; and Hesiod as having black and ferocious countenances. They are sometimes placed, with the Hours, round the throne of Pluto; and, at Megara, they were sculptured on the head of a Jupiter, to imply the subjection of the god to DESTINY, of whom, according to such representation, the FATES were the ministers.

The Greeks called them ΜΟΙΡÆ; the Romans in later times Μ.

TRÆ, and erected altars to them at Olympia, Megara, Sicyon, and Sparta, at Rome, in Tuscany, and at Verona: in Gaul, these divinities were worshipped under the appellation of GODDESS-MOTHERS.'

To the volume are appended tables of Jewish, Grecian, and Roman measures, weights, and monies.

Art. VII. *The Cabinet Lawyer*; a Popular Digest of the Laws of England; also a Dictionary of Law Terms, Maxims, Acts of Parliament, and Judicial Antiquities; correct Tables of Assessed Taxes, Stamp Duties, Excise Licences, and Post-horse Duties; Post-office Regulations, Rates of Portage, and Hackney Coaches, Turnpike Laws, Corn Laws, and Prison Regulations. Second Edition, 24mo. pp. 584. Price 7s. 6d. London, 1827.

'**I WISH,**' says Lord Bacon, 'every man knew as much law as would enable him to keep himself out of it.' This benevolent and enlightened wish is adopted as a motto by the Editor of this useful compendium, which, from its size, might have been entitled the Pocket Lawyer.

'A principal object of the present undertaking has been, to lessen the occasions for an appeal to the Courts of Law; and secondly, to render accessible to unprofessional readers, a knowledge of the institutions by which individual rights, persons, and properties are secured.

'As the primary design was a Popular Digest of the Laws of England, my first object has been compression and simplicity: the former, I endeavoured to attain by strictly avoiding every thing extraneous to a distinct elucidation of the immediate question; the latter, by divesting the subject of technical obscurity, combined with an arrangement which I think will be found as natural and convenient as the English laws will admit.'

We have been very highly pleased with both the arrangement and the execution of the work, which does great credit to the industry and care, as well as talent and sound judgement of the Editor. To be clear and precise without being technical or finical, is not always easy. The Author has, we think, succeeded. The work is written in as popular a style as legal subjects would admit; and more information is brought together within a small compass, relating to the civil, criminal, and fiscal law of this country, than is, we believe, to be found in any similar compendium. The Dictionary of Law Terms, &c. contains also a great deal of useful miscellaneous information.

As far as we have been able to verify the Author's statements, they appear to us very correct. At page 189, we meet, however, with a remark which is not strictly, or at least not entirely true. Both the Test Act and the Corporation Act are

represented as being 'comparatively inoperative,' 'since it is usual, at the close of every session of parliament, to pass an act to indemnify those who have not complied with the requisitions of the Corporation and Test Acts.' The annual indemnity act, which is usually passed early in the session, though it affords protection in certain cases from penalties and vexatious prosecution, by no means nullifies the operation of the acts in question. The exclusive force of the test remains, and, what is worse, its demoralising operation, as a continual profanation of a divine ordinance.

Art. VIII. *A Discourse on Justification by Faith*: preached in the Course of Sermons on the Points in Controversy between the Romish and the Protestant Churches, at Tavistock Chapel, Drury Lane, on Tuesday, Dec. 11, 1827. By the Rev. E. Bickersteth, Morning Preacher at Wheler Chapel, Spital-Square. Second Edition, corrected. Svo. pp. 36. Price 1s. 6d. London. 1828.

'WHAT is the fault of the Church of Rome? Not that she requireth works at their hands which will be saved, but that she attributeth unto works a power of satisfying God for sin; yea, a virtue to merit both grace here, and in heaven, glory.' Such is the clear statement given by Hooker of the grand point on which Romanists and Protestants are at issue. This all-important controversy does not turn on the use of a word,—on the mere meaning of the term justification. Many have misunderstood and misapplied that word, who have been far from holding the doctrine of salvation by works. The word rendered justification, is confessedly a forensic term, used in a popular but technical sense; well understood at the time in which the Apostles wrote, but to us not so obvious. A just man is a holy or good man. To make just then, the Romanist argues, must be the same as to make good or holy. The connexion in which the phrase occurs, proves that this conclusion is erroneous. Justification is opposed to condemnation, and it signifies *a judicial declaration of the righteousness of the party arraigned*. It is to make righteous or make just in the sense of a legal decision; so that the person is thenceforward just and righteous *by law*, re-instated in the condition of an innocent person. In this sense, it is the act of God as the Moral Governor of his creatures. The believer is thus justified on his believing; it arises from or out of (*ex*) his faith; but, strictly speaking, he is not justified by his faith, but justified by God. "It is God that justifieth." Justification, Mr. Bickersteth very properly states, is 'God's accepting us free from the charge of sin, and accepting us as righteous.' Justification *by* faith

scarcely conveys this idea ; it is rather justification on or through faith ; and all the force and propriety of the form of expression are destroyed, if we lose sight of the idea, that it is the judicial act of God who, consistently with his immutable justice, justifies the ungodly.

But it is certain, that this is not the only sense in which the word is used by the sacred writers. To justify often imports to vindicate, to attest, or to establish by proof. Thus, ' Wisdom ' is justified by her children ;' Christ was ' justified by the ' Spirit ;' and Abraham was justified by his obedience—not for it, or through it, but by it, in the sense of the attestation which it afforded to his faith, on which God had already justified him and received him to his favour. The two ideas are very distinct, and the distinction is clear and obvious when the terms are once understood ; but it ought not to surprise us, that a phraseology foreign from our own modes of expression, and equivocal because we have no one word that corresponds to the whole meaning of the original, should be the source of much mistake and obscurity. Unhappily, we have too many semipapists within Protestant communions, to whom this word justification is a snare and stumbling-block, because they mistake the act of God for man's duty. Every believer must justify himself by his works—there is a sense in which this is entirely true—his faith cannot in *this* sense justify him : he must so let his light shine before men, that they, beholding his good works, may glorify his Heavenly Father. But no sinner can justify himself ; not by his works, for that is a contradiction ; not by his faith, for that has no power of satisfying the claims of the law ; he is justified because *another* has paid the debt, and because the Judge of all has pronounced him righteous through him. This is, in our view, the Apostolic doctrine of Justification.

In a valuable note, Mr. Bickersteth remarks,

' Our Lord frequently ascribes that to faith, which more directly belongs to himself, that faith might be honoured and encouraged, that its necessity might be made prominent, and men might be directed how to obtain the benefit. Thus he says : *Thy faith hath made thee whole*, not, *I have made thee whole* ; *Thy faith hath saved thee*, not, *I have saved thee*. Christ notices not his own power and grace, but the faith of the applicant, and thus teaches his hearers a twofold lesson ; shewing them, not only that he is the giver of the blessing, but that faith is the means of their receiving it. His own honour is secured ; for it is the very property of faith, to give all the glory to his name.' p. 12, note.

Now, in the same sense in which it was said, ' *Thy faith hath made thee whole*,' it may doubtless be said with truth, *Thy*

faith hath justified thee. As we are 'saved by hope,' so, we are 'justified by faith:' these are respectively the means of salvation and acquittal. But when we are stating the doctrine of Justification, we cannot be too careful in explicitly maintaining, that neither faith nor works can have any satisfactory efficiency; that faith is neither an agent, nor an efficient cause, but that the justification of a sinner must be the decree of his judge.

Now were this clearly understood and fully admitted, the conclusion, one would think, would be irresistible, that the justification of the believer must be absolutely gratuitous,—a sovereign exercise of mercy, which no efforts or meritorious performances on the part of the unjustified could have any share in bringing about. The only questions that would arise in the mind of an uninformed inquirer, would then be, whether this sovereign act of the Divine Being be immediately consequent upon faith, or whether it be suspended on the conditions of future obedience, in which case it cannot take place till the day of final award; and again, whether, if it is bestowed in this life, it can be ascertained by the individual.

The answer to these queries is, first, that the justification of a sinner cannot be a *conditional* act on the part of God, being immediately introductory to certain specific privileges, and giving access to a state of grace or favour: it is attended, in fact, by a total change of the relation in which the creature stands to his Maker. Secondly, since 'peace with God through 'our Lord Jesus Christ,' is the fruit and result of the justification consequent upon a true faith, it cannot be enjoyed till the believer has reason to feel assured of his justification; nor is he, till then, prepared to discharge those high duties, and to act from those motives, which arise out of the new relation towards God into which he has thus been introduced. It is true, his final salvation is suspended upon conditions; but the justification promised to faith, and received by faith, must, in its very nature, be absolute and unconditional; because it is the passing from death into life,—the judicial reversal of condemnation.

The importance of the word justification arises entirely from its being the only one that conveys the idea which we have attempted to illustrate. It is not synonymous with forgiveness, for this especial reason, that *a judge never forgives*. A father forgives his children; a sovereign pardons, in the exercise of his royal clemency; but the judge, in the discharge of his proper function, can only acquit or condemn. Some persons, Mr. Bickersteth remarks, 'have considered justification and forgiveness as one and the same blessing. It is allowed, that we

‘ should guard against multiplying artificial divisions, but we
 ‘ should also preserve scriptural distinctions.’

‘ Our justification before God can never be without pardon, and must include it ; but the term in the scriptures is connected also with the title to everlasting life. We freely allow that scriptural terms and expressions cannot be cooped up in the narrowness of a human system. Forgiveness and justification are often in the scriptures convertible and transferable terms. Just as the atonement and obedience of Christ are inseparable ; and sometimes the benefit of our salvation in Christ is ascribed to the one, and sometimes to the other ; so, our deliverance from the charge and guilt of sin, is sometimes called forgiveness, and sometimes justification, and in the Christian scheme these are inseparable. But while we take care not to systematize, so as to cramp the freedom and the largeness of divine truth, let us also remember that all these terms and all these modes of expression are needful and valuable, and the distinct meaning of none of them should be lost.’ P. 19, note.

‘ We would not wish’, the Author says, in another note, ‘ to retain a particular phrase, however sanctioned by time, when ‘ it is not literally found in the Scriptures, did we not fear to ‘ lose the doctrine with the phrase.’ The phrase may, however, be retained, and yet the doctrine be very ill understood ; and this is the case, we fear, with a large class of Protestants who nominally hold the doctrine of justification. We have attempted to point out some of the sources of obscurity and mistake. We may add to Mr. Bickersteth’s clear and scriptural statement, that justification and forgiveness are not convertible terms in this respect ; that the one describes the introduction of a believer into a state of grace, and can take place but once, whereas the other is applied to the continual exercise of God’s fatherly mercy in pardoning the justified. We are justified but once ; we are forgiven daily. We are justified on faith ; we are forgiven on repentance. Sinners are justified through the blood of Christ ; the saints are forgiven through the intercession of their Advocate. These are scriptural distinctions of immense practical importance, if we would steer clear between the Romish heresy on the one hand, and antinomianism on the other.

Other Protestant corruptions of this great article of our faith might be adverted to ; as, for example, the Socinian notion, which makes justification a mere change of outward ecclesiastical relation, and the doctrine of Bishop Burgess and Dr. Mant, which suspends justification on communion with the Established Church. Of the two heresies, justification by works, and justification by the sacraments, the former is, in our view, infinitely the less dangerous in its tendency. It is highly remarkable, how near the Socinian and the High Churchman

approximate in their corruption of this doctrine, both resolving justification into a mere ecclesiastical relation common to all the members of that which they respectively recognize as the Church. It is thus that extremes meet. But we must not pursue this subject. It would be well for the Church of Christ, did the only controversy on this point lie between the Papist and the Protestant. This consideration, however, so far from lessening the necessity of manfully asserting the Protestant doctrine, only renders it of the more urgent importance that both the pulpit and the press should be made the vehicle of clear, Scriptural, and reiterated instruction on this fundamental article. On this account, we have dwelt upon the topic of the present able discourse at the greater length, so as to subject ourselves, perhaps, to the charge of writing a treatise in reviewing a sermon. Had Mr. Bickersteth's been *not* a sermon, but a treatise, we should probably have found little room for the remarks which we have offered; but it was neither practicable nor desirable to advert to all the bearings of the subject in a popular discourse. The present publication is marked by all the sterling qualities of the Author's mind, which entitle him to rank among the most useful writers of the present day; it breathes 'an excellent spirit'; and we cordially recommend this plain, judicious, and practical discourse to the attention of our readers, as highly seasonable and adapted to be extensively useful.

Art. IX. *The Newtonian System of Philosophy*: explained by familiar Objects in an entertaining Manner, for the Use of Young Persons. By Tom Telescope, A.M. A new and improved Edition, containing all the recent Discoveries and Improvements in the different Departments of Natural Philosophy. By James Mitchell, Market Harborough. Illustrated with numerous cuts. 24mo. pp. 158. Price 2s. London, 1827.

THE widely extended fame and established popularity of Master Tom Telescope, render it quite unnecessary for us to dwell long on the merits of the admirable little work by which he has entitled himself to the veneration and gratitude of all young philosophers. The present enlarged edition exhibits our old young friend in a somewhat more modern dress; and some of his readers may find it difficult to recognise his identity. But thirty years make a great alteration in a person's appearance; and 'things are not,' Mr. Mitchell remarks, 'what they were thirty years ago.' The claims of the present edition to superiority, are thus stated:

‘In the first place, the work is considerably enlarged; the former editions containing only six short lectures, whereas the present contains nine, and each of them longer than those in any of the editions which the Editor has seen. This augmentation, he trusts, will be found to consist of important and interesting matter, much of which is but slightly, and often incorrectly mentioned in the old editions.

‘In the second place,—the language, it is hoped, will be found to be much improved. The whole work has been re-written; and great care has been taken to exclude the numerous vulgar expressions which so very much deform the pages of this otherwise pleasing and useful little book, and to substitute for them such as are at the same time inoffensive and scientific.’

In the third place, numerous cuts, very neatly executed, are interspersed throughout the work, rendering the edition one of the cheapest and most attractive little books for young students that we have lately met with. The friends of the old Tom Telescope will not complain that a much better work is presented to their children under his illustrious name. We have heard of a man—an Irishman of course—who discovered a great fondness for an old knife which had had two new blades and one new handle: he only mistook succession for continuity. The present work bears nearly the same relation to the old one, that the amended knife did to its original: it is twice as large, and re-written; but it has the name of the old work, and is its legitimate successor.

Art. X. *View of the Character, Position, and Prospects of the Edinburgh Bible Society.* In Seven Letters, by Anglicanus. 8vo. pp. 78. Edinburgh, 1827.

NOT having seen the last half dozen Numbers of the Edinburgh Christian Instructor, we have been at a loss to know how matters were going on in that focus of orthodoxy and metropolis of Protestantism, where Dr. Thomson's seat is. The present pamphlet appears very *à-propos*, to satisfy our curiosity; and we hasten to lay before our readers the view which it affords of the present position of that last hope of the Reformation, the Edinburgh Bible Society.

Anglicanus is a bold champion, to assume such a *nom de guerre* in Edinburgh, and to come forward with a sling and a stone, ‘to confront the boaster that came forth daily as an alien ‘to defy the armies of the living God!’ The enemy must respect the fearless valour and plain dealing which are displayed in the terms of the defiance. ‘It was time to tell him, that ‘fear of sin, not fear of him, nor of the strength of the cause

‘ he had in hand, deterred our acceptance of his ceaseless summons to the field of strife.’ The gauntlet has at length been taken up by one whom, we suspect, he will sorely repent having provoked, and who discovers a personal knowledge of the man that reduces him to his true dimensions.

‘ We wonder,’ says Anglicanus, ‘ at the spirit which has taken possession of Christian men, that they should seek their glory in out-braving and out-boasting one another ; at the pet of orthodoxy that has severed the good men of the north from the good men of the south ; and at the gregarious simplicity with which persons of temperate minds have followed in the train, and impregnated themselves with the passions of their leaders. The test of sound Presbyterianism and of true Churchmanship comes to lie in animosity against the Bible Society, and against Christianity in general pretending to existence south of the Tweed. An honest man born and bred out of Scotland is an entity hardly to be believed in ; and religious principle, we are taught to conclude, has no share whatever in the formation of that character. “ There’s ne’er a villain in all Denmark,” says Hamlet, “ but he’s an arrant knave ;” and some would teach us to think that nearly the same thing might with equal truth be predicated of every Christian. Saint and hypocrite, if we may credit their vocabulary, should stand for synonymes.

‘ Let us suppose, for the parallel is a fair one, that the Rev. Mr. Dealtry of Clapham, Mr. Cunningham of Harrow, or any other man of credit in London society, were to bring out allegations periodically, going to the effect of proving that the Reverend Dr. Gordon, Dr. Peddie, and Henry Grey, were hypocrites and impostors, that Sir William Forbes was a thief, Colonel Macgregor a liar, Mr. Thomas Erskine a man whose word could not be received on any important occasion ; that all the religious characters of any note in Edinburgh were engaged with them in nefarious transactions, and that the rest were gulled and cajoled by them, under the influence either of wilful infatuation, or participation in their evil deeds ;—if such representations might be supposed to make their way to any extent in London, per force of rhetoric and argumentation, can we suppose them to be received with any thing but contempt in the sphere where these men are intimately known ? Would their warmest friends give themselves much concern about the vindication of their fame, or deem that any ally but time was necessary for the establishment of their innocence ?—For, if the peccability of human nature renders the apostacy of any individual, however high his spiritual attainments may have been supposed, a possible thing : yet where is the man, believing that the grace of God has done any thing for mankind, who could teach himself to think, that men of tried fidelity and maturity of Christian principle, had, simultaneously and by mutual consent, abandoned themselves to a course of treachery and dissimulation ; that they met habitually to discuss their nefarious projects without being in any degree abashed in each other’s presence ; and that, in spite of the disgrace and resentment that must eventually revert to them, from those whose esteem and gratitude formed the sum of their

earthly remuneration, they persevered in their thankless labour, and insisted, in defiance of remonstrances, to ply their self-imposed task of doing mankind a disservice against mankind's conviction and will? If we can impose such conceits upon our credulity with regard to the Bible Committee, what may we not believe?' p. 18—20.

' Strange that in the wide wilderness of error, and amid the heresies various and of vital malignity springing up from time to time in the Church, men of zeal and ability can find no occupation so interesting as that of contending where there is no matter of dispute, nor adversaries so much to be withstood as those with whom they are all but agreed! Why did your redoubted leader array his battery against the feeble folk he calls "*the saints*," more dangerous as victims than as conquerors? Was he not aware *who* owns them as his charge, what Lord it is whom they call Master? Why should a man choose to be gazed after like Goliath of Gath, or like the mystic beast of the Apocalypse—to have the lamentings of the good, the exultations of the impious, the intercessions of the faithful, recorded against him—to be remembered in the daily prayers of holy men among their "enemies, persecutors, and slanderers"—to have an application found to him in the petition, "Turn the counsel of Ahitophel into foolishness." Some say, "But, after all, good comes of these contests."—Be it so. It is the province of God to do good by means of evil; but who would prefer to be the doer of that evil—or indirectly of the good accruing from it? It was not the choice of Nebuchadnezzar, or of Attila, to be what the one was in his ignorance, and what the other boasted of being in his presumption, "*the scourge of God*," for the chastisement of his people's sins; still less would any instructed man run the risk of being found an implement of Satan, stirred up to harass, tempt, and distress the approved people of the Lord. Dr. Thomson doubtless knows how to make these things square with his conscience; and at all events, he is too busy a man just now, to charge himself with the infirmities of weak brethren, or to concern himself who they are that are stumbled by his conduct.

' Such is the case in England: the very atrocity of the charges has defeated their force, and rendered all thought of contradicting them purely superfluous. In vain Dr. Thomson talks of exertions made to check the course of information. Nothing has suppressed what he is pleased to call information, except its own revolting incredibility, the repugnance men naturally feel at receiving what professes to overthrow their clearest knowledge and best established convictions. My friend, Mrs. H. More, for instance, imbibed no impression from the Second Statement dropped in her chamber, save that of disgust at its unknown author. "What," said she, "can it signify to me what any man writes, who sets out by starting a doubt whether the Bible Society has done more good or harm? The book, I see, is from Edinburgh; a page of it is enough for me. I cannot read it."

' And of all exertions made to secure publicity for party opinions, surely none can rival or stand any comparison with his own. It is the one thing he does; his busy, undivided existence, owns hardly

any other avocation; his year, they say, is without vacation, his days scarce interrupted by the intervening nights. If his books do not sell, or do not appear to have been read by those to whom they were given, or if the impression they were intended to make, seems to be losing its vivacity, presently he puts them forth again in a new shape, or writes the most cogent parts of them over again in a review, or employs a friend to puff off their merit, who may be trusted to indite a paragraph from time to time subject to his principal's revision. Never were more strenuous efforts used to get a book into celebrity than attended the debut of the *Second Statement*. Not only was it laid in duplicates, free of expense to the receivers, on study and committee-room tables, all over the island; but as if *gratis* had been too dear for it, and readers might after all fail, expedients were had recourse to, like those of an opposition coach proprietor, who, when his fare was reduced to nothing, and fewer people still than he wished were found willing to accompany him to Brighton, adopted the plan of tempting them with the additional gratuity of dinner and a pint of port. So, in this instance, whoever would not read, or reading would not be convinced, found himself plied with fresh manifestoes, lauding and congratulating all who approved, and shaming and vilifying all who condemned the works previously written by the same author. And so much is he of *my Lord Peter*, that he holds his adherents bound to whatever opinions he may hereafter adopt, rating in harder terms those who draw off from him at any point in his progress, than those who stood apart from him at the beginning.' pp. 14—16.

* * * * *

'But we are told, that these views are gaining ground in the North of England, and that even from London some contributions have been received by the Edinburgh Society. And who are these English abettors of Edinburgh principle? Let us see. There is not, I will answer for it, a native Englishman among them. Poor ministers the chief of them, of small Scottish congregations, stationed on the wrong aide of the border, who sigh in obsequious fondness after a church that has not cherished them with reciprocal attachment. Their highest conceptions of worldly glory and felicity do not surmount the dome of St. George's—it would not do for them to slight what they conceive to be the road to preferment, or to set up for independence before the time arrive when they, as others have done, may exchange the care of a little flock at Berwick or Newcastle for a "parochial charge," with benefice of 150*l.* per annum, in some obscure glen, or on some dreary heath of their and Dr. Thomson's "beloved country." Such individuals send their homage and mite to the Edinburgh Society. And of the tribe of needy adventurers who every year migrate to the genial South, there are hundreds whose rank does not entitle them to forget, as their betters for the most part do, their presbyterian education and early predilections, and whom sordid sentiments, vulgar manners, and money-loving habits, preclude from the amiable circles of cultivated religious society. These do not for a long time change their sentiments or society with the scene of their existence.

They continue to read and rail, for the sake of old times, with the *Edinburgh Instructor*; and if they have any thing to spare, to shew their detestation of the men they do not know, and of the affairs they do not understand, they send it north to swell the coffers and the pride of the Edinburgh Bible Society. But such contributions, like picturesque scenery on other men's estates, will do more to gratify the taste than to extend the resources of the Society that has the benefit of them.

'It is, however, shrewdly thought, even in that seat of monarchical and well-consolidated strength from which he "gives his little senate laws," that Dr. T. feels sometimes, as it were, the swell of secret insubordination, and as to the public—patient and tractable as the many-headed beast has been—that he is sometimes galled in his seat, and rides what may soon become a restive and uneasy charger. Why there are in the Cabinet, and among those who are noisiest in their public adulation of him and in their abuse of the London Committee, those who in *suitable* company make no scruple to declare, that the Edinburgh Society stood in a predicament betwixt two evils, viz. of conforming to the London measures, or casting itself on the chariot wheels of this autocrat, to run the career of his flight with him, and that the remedy adopted had turned out worse in their opinion than the evil escaped from—those who, in the heat of their zeal to make proselytes, warn their friends to rest in the perusal of the Second Statement, the *Instructor* being the disgrace of their cause. The platform itself, with all its fudge smiles, ready raptures, and *vive le roi*, gave tokens of changes yet to come. How had he to call up, swear in, and bind over every member of the old Committee to his full portion of responsibility for the manufacture of the Second Statement; as though he had accosted them—"You there (*liars and turncoats* by anticipation,) can you, or will you dare to deny your having had your opinion asked and your consent taken to all that is therein stated? Did I not read every line over in your hearing? Did you not get it home with you for private consideration? I *did*, to be sure, draw up that Statement—who can say he helped me in it? I *did* draw up the Second Statement, that work is mine, my exultation and my happiness. That book it is that engages my untired perusal, that yields me its unexhausted solace, when, from a statesman's lofty cares, I steal the indulgent hour, and like Trojan Paris among his arms, "brightening the shield and polishing the bow," apply myself to perfecting its classic symmetry, and to devising what still higher touches of perfection might be conferred upon its clenching logic and flowing periods, supposing the drowsy, insipid public would call it to a second edition. Mine was the toil, but yours, my boys, is all the advantage. Will you not stick by your leader, and reap a share in the glorious harvest that yet awaits him?"

'And can that Committee have forgot the Third Statement, when at full length, in print, and on its way from the press to the mail, by which it was that evening to speed its flight to London, it was read in haste, crammed down and swallowed by them at a gulp, *nolens volens*, and then published at large, as the free, cordial, unanimous ultima-

tum of the South Bridge Street Committee? The Committee were nearly choked that time, but most of them tried their digestive organs upon it, and got it to remain with them. The two other *paper Secretaries*, as they had begun to find themselves, were invalidated after that, and never were their own men again, till by a gymnastic effort they cleared the barrier that held them in the Committee, and began again to respire the healthful air of peace in liberty. And can we doubt that others, seeing them at large, well and rejoicing, will avail themselves of their example?

‘The very trouble taken by the gentleman who moved thanks to the Reverend Secretary, in asserting his independence and establishing the entire ignorance of every living soul of the purport of the motion he was about to make, might have indicated what is otherwise notorious, that his free agency is entirely at his superior’s disposal. No privilege may be pretended by him beyond that enjoyed by a Westminster fag, of doing always and every where only exactly what he knows, or, by his instinct, can discover to be agreeable to the proprietor of his services—of being thrashed by none but himself, and of whistling him to his aid whenever another assailant sets upon him? And as to the other, who followed with an express declaration that the Doctor was not his *king*, but only the *Defender of his Faith*, that he never gave himself more airs than he was entitled to take, nor exacted more submission than was his rightful due, what objection can any one take at this? Suppose even the obsequious admirer should promote his patron from the rank of Defender of his Faith to that of Sovereign of his understanding, would any jury find it treason! ’Tis all fair and right, so long as they twain are agreed upon it. But what happiness does it suggest in being free from the religious politics of Edinburgh, and from these heartless squabbles and degrading attachments in which real religion disclaims all share? Can it be thought that this ungodly compact will long hold together, or that good men will be always content to seek their high enjoyment in detraction, slander, wounds, and devastation, or to build their choice triumph on the ruin of their brethren’s good name?

‘The system of terror and intimidation brought into exercise upon this question, will certainly ere long work its own cure. Clergymen who have spoken a word to offend, have sometimes notice served upon them, that they are to be *pilloried* in the next *Instructor*; as if its editor were president of a criminal court, the instrument a legal one, and the sentence what the law enacted. Several of the Society of Friends here, upon being applied to by members of the British and Foreign Auxiliary, to know whether they would contribute to its funds, replied that they gladly would, but that *they were afraid of spoiling their business*; and a medical gentleman, highly respectable in his profession, who at first joined the Board in correspondence with the London Committee, has since found it expedient to withdraw, not at all, I believe, for the reason which Dr. T. *suo more* has invented for him in his *Instructor*, but because he finds that a character of partnership in controversy is fastened upon every individual continuing in union with the old Society, which, as a candidate starting at present for public favour, he judges it imprudent

for him to incur. So that every man is put to the test of his manhood, who dares an opinion here; like the preachers in Whitfield's time, in whom it was not enough that they could preach the gospel with all boldness, except they could also bear being pelted with stones. Hardly a newspaper editor besides my ingenious patron would have risked an acquaintance with Anglicanus. Scotch newspapers, to be sure, have nothing to do with being original; they do not guide, but follow the multitude—

“ In duty bound, as all the learned think,
To uphold the cause by which they eat and drink.”

Yet they know that in this instance, it is not the sentiment of the *many*, so much as the tyranny of the *few*, that compels them, while giving publicity to the most impudent and violent things on the one side, to shun, under the alarming name of *controversy*, all that is written on the other.' pp. 39—43.

* * * * *

‘ Can we envy the pernicious prosperity of the man, who, when he should have been a guide of the blind, an instructor of babes, appoints himself on a home-mission from city to city, declaiming with one speech, and exhorting from one sermon, to this effect: “ Beware of good men, be on your guard against good works, trust none that fear God, have no part with those that put their shoulder to the work of extending Messiah's kingdom. Be cautious, do little, the less the better; keep your money, you have been fools to give it. You have been doing the devil's work—they do that in England. We are the men, my friends. Sound principle, genuine Christianity, are nowhere but among ourselves—as to these southern evangelicals, the best are blockheads, the rest are hypocrites. What have Scotsmen got to learn from the best, or to do for the worst of mankind. Let us keep to home concerns, and be thankful.” In short, the text, “ Be zealous,” has been as strenuously applied to the *duty* of pulling down the Bible Society, as if that particular *good work* were of paramount importance, and the only one in which professors had any tendency to lukewarmness;—something in the manner of the priest appointed to deliver the sermon at the martyrdom of John Huss, who chose for his text, “ *that the body of sin may be destroyed*,” and took occasion therefrom to enforce on the Church the destruction and extermination of all heresy, general and particular; and first and most peculiarly the destruction of the arch-heretic then before the court, whose body waited the execution of their sentence.

‘ Not certainly without fruit have been those exacerbating harangues from the platform and the pulpit—many are the timid Christians whom they have in the mean time entirely *nonplussed* as to the hope of finding brethren whom it is safe to trust, or good work performed by association, which it is not better to desist from—many are the worldly-minded professors who embrace the apology they furnish, for withholding what they once were induced to part with; many the feeble springs that are thus dried up, the Bible Societies not unprofitable, nor instituted without pious exertion in the districts where

they are found, that languish under their influence. Self-righteousness among the religious, veiled under a nationality of character that gives it popularity, is the order of the day. Instead of the old topics of Sabbath decency, high intellectual endowments, and superior education of the lower orders, on which our politeness was wont to be put in requisition in visiting the North, we now hear from the ladies of Charlotte Square, and others, the most pharisaical effusions of thankfulness for their high privileges in being exactly what they are—"Hebrews of the Hebrews"—Scots by parentage and education, natural-born subjects of the only country in the world where the word of God is suitably known, understood, and valued, properly worshipped, defended, and put to use; where the ministers of religion so marvellously do their duty, that the very children of their flocks could teach the divines of other countries theirs, with regard to the Apocrypha; and where the mere common people are so enlightened as to hold in utter detestation every thing done in the place called Earl-street. Among infidels and scoffers too, the effect is not less remarkable. I have heard of a Sunday party of that kind of gentlemen, where, among other toasts expressive of their sentiments, a bumper was filled to the health of that clever fellow, Andrew Thomson, who had so capitally laid open all the *humbuggery* of the Bible Society—a matter they had always been clear about, without knowing that he was of their mind about it. These are among the first fruits of the independence of the Edinburgh Bible Society, the specimens by which she chooses to vindicate and sustain her character of lofty uncompromising principle.' pp. 73, 74.

We recommend to our readers the perusal of the entire pamphlet, which has produced, we understand, a strong impression in Edinburgh. The controversy here is over, but it is important that the lesson which it supplies should not be forgotten; and to the future historian, this pamphlet will supply a key to one of the most remarkable and otherwise unaccountable polemic affrays that ever took place within the pale of the Church.

Art. XI. *Apology for the Modern Theology of Protestant Germany: or a Review of the work entitled, "The State of the Protestant Religion in Germany, in a Series of Discourses preached before the University of Cambridge, by the Rev. Hugh James Rose, M.A." &c.* By Dr. Karl Gottlieb Bretschneider, Chief Counsellor of the Consistory, and Superintendent-General at Gotha. Translated from the German by the Rev. William Alleyn Evanson, M.A. Lecturer of St. Luke's, Old Street, London. 8vo. pp. 88. Price 3s. London, 1827.

MR. EVANSON has 'availed himself of this opportunity' to notice the strictures of the Eclectic Review on his narrative of the conversion of the Prince de Salm Salm; under

which he appears to have been secretly writhing from May to October. For this purpose, it would seem that he has been at the pains of translating and publishing a pamphlet containing statements which he denies, and opinions which he impugns, and which can serve little better purpose than to make known that the translator is a German scholar. With regard to his ill-mannered attack upon the Eclectic Reviewer, we have only to regret, that, in charging him with a blunder, we should have provoked him to defend it by a quibble. The only point worth adverting to more distinctly, is his reference to Leibnitz. In order to prove that he did not unjustly depreciate that 'celebrated writer', by employing the expression 'the subtleties of Leibnitz,' he cites from *Gibbon*, a passage containing a slanderous attack upon his memory; and then, chuckling, asks us if we ever read that? Our reply is, that had Leibnitz deserved that character, Gibbon would have been glad to claim, and forward to praise him. Leibnitz has always been obnoxious to the infidel party. If our petulant assailant wishes to see his writings competently and fairly characterized, we recommend him to consult Principal Hill's Divinity Lectures. As to his indiscreet and rude assertion, that the Eclectic Reviewer knows nothing of Leibnitz's works, his knowledge of our character ought to have restrained him from venturing it, even if our pages had not supplied him with ample proof of an acquaintance with the works of Leibnitz in the tangible form of translated citation. But Mr. Evanson has chosen an unhappy model in Dr. Andrew Thomson, from whom he has learned to set both truth and courtesy at defiance. He talks of 'the tremendous castigation' inflicted upon the Eclectic Reviewer 'for his apocryphal and neological predilections' by 'the ponderous arm of the Edinburgh Christian Instructor;' and then tells us, that 'it requires something of a hand 'to throw dirt.' This last remark is very true. All the dirt thrown at us by the ponderous arm of our reverend castigator, brushed off as soon as dry, without leaving a trace upon our clothes; but our present assailant's rash hand cannot even reach us: he will only soil his own fingers. We earnestly entreat Mr. Evanson, for his own sake, to look more to the Great Exemplar, and to study the things which tend to peace, instead of setting himself up as a Thomsonian reformer.

As the greater part of Dr. Bretschneider's pamphlet has already been given in our pages*, it will not be necessary for

* Eclectic Rev. Nov. 1827.

us to notice more particularly the present translation. Mr. Evanson, we are glad to find, admits that

' a better order of things has commenced, and is in active progress in Germany ; that the religion of Luther is again becoming the religion of Lutherans ; that the doctrines of the fall, original sin, atonement by the death of Christ, justification by his righteousness, and sanctification by his spirit,—are again becoming the doctrines taught from the pulpits and professors' chairs once occupied by the glorious Reformers of the sixteenth century !'

Art. XII. *The Plea of the Midsummer Fairies, Hero and Leander, Lycus the Centaur, and other Poems.* By Thomas Hood, Author of "Whims and Oddities," &c. Small 8vo. pp. 222. Price 8s. London, 1827.

THIS is an extremely clever volume of verse, the production of a man of undoubted genius and great versatility of talent, whose whims and oddities have alternately made us laugh and frown, and whose best performances have strongly impressed us with the conviction that he might have rendered himself capable of doing something far better. But he has chosen his line ; and if he is less a poet than a *pundit*, if he displays less fancy than wit and humour, if his graver productions are less interesting than his whims and oddities, it is not owing, we are disposed to think, to any original want of poetical talent, but is the result of those habits which he has adopted from choice. Some very pleasing passages occur in the longer poems which compose the bulk of the present volume, the titles of which will sufficiently indicate their general subject : we are afraid, however, that they will read heavily. We prefer the minor pieces ; c. g.

' SONNET.

' Love, dearest Lady, such as I would speak,
Lives not within the humour of the eye ;—
Not being but an outward phantasy,
That skims the surface of a tinted cheek,—
Else it would wane with beauty, and grow weak,
As if the rose made summer,—and so lie
Amongst the perishable things that die,
Unlike the love which I would give and seek :
Whose health is of no hue—to feel decay
With cheeks' decay, that have a rosy prime.
Love is its own great loveliness alway,
And takes new lustre from the touch of time ;
Its bough owns no December and no May,
But bears its blossom into Winter's clime.' p. 221.

The Ode to Melancholy is spirited and touching. We can make room for only the latter part, which is very beautiful.

' O clasp me, sweet, whilst thou art mine,
And do not take my tears amiss ;
For tears must flow to wash away
A thought that shows so stern as this :
Forgive, if sometime I forget,
In woe to come, the present bliss.
As frightened Proserpine let fall
Her flowers at the sight of Dis,
Ev'n so the dark and bright will kiss.
The sunniest things throw sternest shade,
And there is ev'n a happiness
That makes the heart afraid !

' Now let us with a spell invoke
The full-orb'd moon to grieve our eyes ;
Not bright, not bright, but, with a cloud
Lapp'd all about her, let her rise
All pale and dim, as if from rest
The ghost of the late buried sun
Had crept into the skies.
The Moon ! she is the source of sighs,
The very face to make us sad ;
If but to think in other times
The same calm quiet look she had,
As if the world held nothing base,
Of vile and mean, of fierce and bad ;
The same fair light that shone in streams,
The fairy lamp that charm'd the lad ;
For so it is, with spent delights
She taunts men's brains, and makes them mad.

' All things are touch'd with Melancholy,
Born of the secret soul's mistrust,
To feel her fair ethereal wings
Weigh'd down with vile degraded dust ;
Even the bright extremes of joy
Bring on conclusions of disgust,
Like the sweet blossoms of the May,
Whose fragrance ends in must.
O give her, then, her tribute just,
Her sighs and tears, and musings holy !
There is no music in the life
That sounds with idiot laughter solely ;
There's not a string attun'd to mirth,
But has its chord in Melancholy.' pp. 210—212.

ART XIII. SELECT LITERARY INFORMATION.

In the press, *Torpidiana; or, An Inquiry into the literary pretensions of the Officers and Members of the Council of the Society of Antiquaries, from the year 1815 to the present time, including Critical Remarks upon their Works.* As this volume is intended to contain a severe but just review of the labours of these gentlemen, their *privately* printed works will be more particularly noticed, by which an addition of unprecedented value will be made to English biography and bibliography.

In the press, and shortly will be published, *An Essay on the Application of Mathematical Analysis to the Theories of Electricity and Magnetism.* This Essay will commence with an exposition of the general principles common to both theories; which will be followed by particular applications of them to many cases not hitherto submitted to calculation.

In the press, *Æschylus. Recensuit Jacobus Scholefield, A.M. Græc. Lit. Professor Regius Cantab.* In 8vo.

In the press, and nearly ready for publication, in 1 vol. 8vo. A practical and pathological Inquiry into the Sources and Effects of Derangements of the Digestive Organs; embracing some affections of the

mind, as well as diseases of the body. By William Cooke, Member of the Royal College of Surgeons, Secretary to the Hunterian Society, Editor of 'Morgagni,' &c.

In the press, *Biographical Notices of the Apostles, Evangelists, and other Saints; with Reflections, adapted to the minor Festivals of the Church.* By the Right Rev. Richard Mant, D.D. Lord Bishop of Down and Connor. In 8vo.

In the press, *Military Reflections on Turkey.* By Baron Von Valentini, Major General in the Prussian Service. Translated by a Military Officer. In 8vo. With a Map.

In the press, *A Manual of Electrodynamics.* Chiefly translated from the French of J. F. Demonferrand, with alterations and additions, comprehending the latest discoveries and improvements. By J. Cumming, M.A. F.R.S. Professor of Chemistry, and late Fellow of Trinity College, Cambridge. In 8vo. With Plates.

In the press, (dedicated by permission to the Archbishop of Canterbury), *Bishop Heber's Hymn on behalf of the Society for the Propagation of the Gospel, set to Music* by Miss Fleet, Organist at St. Botolph, Bishopsgate Street.

ART. XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. &c. &c., with numerous illustrative selections from his unpublished Papers. By Olinthus Gregory, LL.D., &c. &c. 8vo. 16s.

CLASSICAL.

Homeri Ilias: with English Notes, illustrating the Grammatical Construction; the Mythology and Antiquities, Manners and Customs of the Heroic Ages; the Correspondence between the early Greek and Jewish Customs; and with Preliminary Observations on the Life and Writings of Homer. The Text chiefly from Heyne. By the Rev. William Trollope, M.A., one

of the Masters of Christ's Hospital. In 2 vols. 8vo. 1l. 4s.

HISTORY.

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